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bhagavad gita
by krishNa dvaipAyana (a part of vyAsa mahAbhArata).

translation into English and commentary by ybrao, a donkey.

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Introduction and Questions and Answers

INTRODUCTION AND FAQ
ANSWER/EXPLANATION

NEED FOR THIS BOOK

Though there are many books and websites, they aim at propagating the message of the Bhagavad Gita. This blog book aims at an impartial analysis of what Sri Krishna (or the Priests using Krishna and Gita as an instrument) orate(s).

INDEPENDENT BOOK
Bhagavadgita is a part of Mahabharata (Pronounced MahabhArata. It is in Bhishma Parva. Gita has all the ingredients of an independent book. Hence, some critics believe that it was interpolated in Gita.

AUTHOR OF GITA

Veeda VyAsa, being the author of Mahabharata.

CONTEXT OF GITA IN MAHABHARATA
Pandavas (Pronounced PAmd'avAs) and Kauravas line up their armies for commencing the Mahabharata war.
Arjuna, the middle of the five Pandava brothers is one of the chief warriors on the Pandava side. He asks his charioteer, friend, philosopher and guide Krishna to move the chariot to the forefront of the Kaurava forces, to enable a clear perspective of the warriors on the other side.
When Arjuna saw the knights on the Kaurava side, he found that he was fighting his battles with his cousins, uncles and grandfathers. Unable to foresee a picture of killing all the near and dear whose love he received and cherished in his boyhood, Arjuna wishes to withdraw from the war and retreat to forests. For him the prospects of bloodshed were unbearable and unthinkable.
He prostrates at the feet of Krishna, who at that moment, acted as preceptor and motivator and administered this massive piece of advice of about 714 verses.
BhagavadGita is regarded as a masterpiece of philosophy by thinkers world round; Hindus rever it. Some verses in Gita (short for BhagavatGita) have considerable merit; some others are mediocre; some others breed superstitions; some others are socially oppressive.

Every attempt is being made here to make an impartial translation and analysis. The object is not word to word translation. The goals are clarity, and the expression of probable intent of the writer in reasonable terms.

NO OF VERSES IN GITA

714. It would have been tedious to orate this on a battle field, at the nick of the moment. Most Sanskrit verses can be sung with or without accompaniment of string/wind instruments and percussion instruments. Even if instruments are not used, there is an element of humming before and at the end of the verse, to sound melodic. More so for a philosopher like Krishna who claims to be God. Assuming that two minutes are used for each verse it takes 1428 minutes to sing or nearly 24 hours. This gives scope to the theory of subsequent interpolations by priests.

Karma has four common meanings. 1. The fruits of actions. There are of three types a) Sanchita Karma: accumulated good and bad fruits of actions of past birth. b) agami (pr:prArabdha) karma: Actions from just immediate past birth; c) Agami (pr: AgAmi) Karma: Actions of this birth.
2. karma: Actions. Often rituals like charity, worship, sacrifices, penance etc.
3. *karma*: One's own duty. This meaning influenced the great Indian leaders like Mahatma Gandhi, Swami Vivekananda, and Lokmanya Tilak.

4. *karma*: One's own duty as prescribed by the four caste structure. Gita uses this meaning. In Gita, God (Krishna or the priests) say: 'I created the four castes'. According to Gita, people inherit their behaviour and characteristics from their birth caste. The birth in a particular caste is influenced by the actions of the previous births. A man who did some virtuous deeds in his previous births would be born in higher castes and would inherit the behavior and character of a higher caste person so on and so forth. Since Gita is taught by Brahmins they kept for themselves the top qualities, followed by the kings. Lower down, only slavery and service was left. (In my personal opinion--I shall be subject to correction--by learned readers, Gita is a shame on Indian conscience, at least as far as the caste inheritance and insistence is concerned.)

Yoga (pronounced Yooga)

The word YOGA is born from YUGA i.e. UNION. Its English equivalent is 'yoke'. Farmers use a yoke to tie up two bullocks in tandem for ploughing land and drawing carts. The Union is of the human soul with the Supreme Soul (God). Over a period of time, it extended to different yogic practices which are means of attaining the yoga. Thus physical exercises called 'Asanas' (sitting postures) have come to be known as yoga in common parlleys. Yoga has other derived meanings like 'a tool'.

In Gita, all the 18 chapters have the suffix yoga. Eg. Arjuna VishAda Yoga. Here, we cannot apply the meaning of Union of Arjuna's grief. Contextually, in Gita, Yoga means a mental State. The mental State may be of Grief or Action (Karma Yooga), GnAna Yooga (Mental State of having Known).

In Chapter 2 Verse No. INTELLECT 48 </a>, Krishna defined more Yoga clearly. It has three ingredients: 1. Abandon the idea of being a doer 2. Abandon the idea of being receiver of results 3. Equanimity and unperturbedness both to successes and failures.

The term Brahma has two contextual meanings:
2. *Brahmam*: 'Supreme Spirit pervading the Universe. Infinite. Birthless, Deathless'. The essense of Bhagavad Gita is: Everybody should try to yoke 'his living soul' with the 'supreme spirit'. At the end (death), the living soul leaves the body and gets absorbed into the supreme spirit. This is Deliverance (Moksha). Benefit: Freedom from the cycle of rebirths and the threat of entering lowly animal and insect bodies.

Originally Brahma and Brahman were same. During the advent of 'Vishnu' as Supreme Spirit, a separate creator Brahma (Padmabhava) was made out from a lotus born from the naval umbellical chord of Vishnu (Padmanabha). Brahma became son of Vishnu. Brahma is a part of trinity and should have been ranked equal to Vishnu. Shiva (the Destroyer God) -the third member of the Trinity was said to have cut the fifth head of Brahma to tame him down. Brahma since then is believed to have only four heads (caturmukha). In the four caste system, Brahmins were originally worshipping the Supreme Spirit initially (Brahman and Brahma as same). Kshatriyas (Rulers) were worshipping Lord Vishnu. In a struggle for superiority between Brahmins and the Rulers, the Kings gained an upper hand. Brahma was relegated down to be an inferior God, ruling the inferior world called 'Satya Loka'. Brahma was driven out of temples and denied of regular worship.

Priests compiled and explained Mahabharata inclucing Gita, Maha Bhagavata, in temples at the instance of Mid-West Indian KIngs who claimed to be descendents of Krishna and Pandavas. They presented Krishna as the incarnation of Vishnu and elevated him to Brahmam (the Supreme Spirit). In Bhagavata, the 4H Brahma was humiliated for trying to compete with Krishna. According to some scriptures, 4H Brahma has an end at the end of his fixed life. (?). According to some other books, 4H Brahma is a post with changing incumbancies.

Can we compare the Gita's Supreme Spirit to Yehova (Yehwe=Eternal)? -- We may do because
Gita argues that the Supreme Spirit is eternal.

I examined whether the Supreme Spirit can be compared to the Holy Spirit of the Christian Trinity and the Noble Quran. It appears that does not recognise the Holy Spirit and the concept of Trinity. Only a sect of the Christians (Trinitarians) seem to allow Holy Spirit on being par with Yehova. The Bible and the Quran seem to recognise some spirits both Holy, ordinary and subordinate, evil spirits. The 4H Brahma or the Creator God of Hindus may be regarded as the equivalent of the Holy Spirit.

Is Krishna a historical figure?
There is no evidence either documentary or architectural. One of the past Indian Governments made an attempt to prove that Dvaraka, the City of Krishna existed in the Gulf of Kambhat (Combay) in Gujarat. Before that Govt. could succeed, it had to step down.

Are there similarities between Krishna and Jesus?

Similarities
1. Both claimed to be Gods and messiahs.
2. Both were born in odd places. Krishna was born in prison. Jesus was born in a cattle shed.

Differences
1. Krishna did not lay down his life or lose his life on account of his preachings. Jesus died in the hands of his critics. This was because Krishna was a martial hero (warrior). Jesus was not a warrior.
2. Krishna's preachings were in direct speech appearing in Mahabharata. Jesus' preachings in New Testaments are mostly recollections.

Is there nothing in Gita which can inspire people to work for their goals?

Leaders like Mahatma Gandhi, Tilak, Vivekananda said they benefited from Gita. They might have. We have to keep in mind that there can be no absolutely-errorfree-great book or a book only full of faults. Every book contains both. Hence we cannot condemn books or characters. We can only criticise what they preached and the underlying circumstances. Blind imitation, worship or condemnation will be ugly and uncivilised.

SUPERSTITIONS WHICH GITA TRIES TO NURTURE
Men get their castes by birth.
Existence of superior castes and inferior castes.
Superior castes have so called 'superior duties' of spiritual learning and penance.
Inferior castes to serve the superior castes. Everybody should do the duty allotted to his caste.
Krishna says that he himself created the Caste system. Arjuna is very keen that Caste System should
remain unpolluted. He is afraid that those who injure the Caste System will have to remain in hell for indefinite period. Rebirth. Carry forward of actions (good/bad) and their consequences (good/bad) from birth to birth.

JUSTIFIABILITY OF ARJUNA'S HESITATION TO FIGHT
The Mahabharata war was a family feud between cousins for sharing the kingdom. It was not a war between two countries, involving patriotism and the need to defend the freedom of one's own country. Thus, the duty to fight is not a national duty, but only a personal or more accurately, a family duty particularly towards Draupadi who was insulted in the King's Court.

Pandavas had a grievance that they were defrauded by Duryodhana. Being an injured party, they have a right to fight or not to fight. Arjuna hesitated to fight, when he found that it was necessary to kill relatives lined up on the other side. There was no ignorance in this.

Arjuna unnecessarily discussed the war widows falling to debauchery and the scope of pollution of the Four Caste System; he behaves as if he was committing a sin. He behaves as if he was the guardian of the Four Caste System.

One can always argue that he was speaking as a socially responsible person. But, not. He never hesitated to invade countries. He did not hesitate to kill ordinary soldiers during his invasions. They did not provoke him for a war.

Even after the Mahabharata war, when Yudhishthira performed a horse sacrifice, he instructed Arjuna to go on a war path but not to kill the princes who succeeded the slain kings of Kurukshetra. In the course of defending the horse, Arjuna killed hundreds of thousands of ordinary soldiers.

Krishna spoke as if Arjuna was ignorant. Krishna spoke as if Arjuna needed counselling on matters of deliverance philosophy and the Union. Krishna spoke of Action. No Action was called for because there was no invasion from outside.

It appears that Krishna wanted to pretend as a God on the Earth. As a proof, he mesmerised and bewildered Arjuna as if Krishna was showing his Cosmic Form. This might be the intention of the Priests who were spreading the VAISHN`AVA cult or the KRISHNA cult.

BERTRAND RUSSEL ON PATRIOTISM AND KILLING
PATRIORISM is the willingness to kill and be killed for trivial reasons. -- Bertrand Russel

Svadharma (One's own duty) as per Bhagavad Gita for a Kshatriya (Warrior) is to kill or get killed. If he kills, he will enjoy the pleasures of this world. If gets killed, he goes to heaven and get heavenly pleasures.

IS KRISHNA EQUAL TO ALL
One blogsite iskcondk.blogspot.com/2006/12/krishna-is-equal-to-all.html claims that Krishna is equal to all. They do not allow any comments. Hence, I am writing my
comments here.
Krishna claims that he created the four caste system. (paricaryAtmakam karma s’UdrasyApi svabhAvajam
SRADDHA (pr: s’raddha)

Sraddha has two meanings. 1. Serious Interest coupled with sincerity. 2. Unflinched, unquestioning faith in something.
Gita uses the word S’raddha in the second meaning. An entire chapter 17 deals with this type of S’raddha. We should not forget its declaration SAMSAYATMA VINASYATI
which means 'A person who doubts the sayings of Gita, gets destroyed or is condemned. This verdict is similar to condemnation of Satan in Christian literature. There is creation of a fear psychosis.

NAMES USED TO CALL KRISHNA AND ARJUNA
EXPLANATION

Oh person belonging to "Bharata" clan! The Greatest among the Bharatas
Oh warrior having "monkey (Hanuman)" on the flag post of the chariot!
Oh Son of Kumti!
Son of Prutha! (Another name for mother Kumti)
Oh annihilator of enemies!
Person who has won tremendous wealth in conquests!
Oh Great Achiever of Success in battles!
Oh Defeater of Sleep and Sloth!
Oh holder of bow named "GAmď’iva"

Names of persons appearing in the Gita
sanjaya
Minister of Dhritarashtra, the King.

Duryodhana
Prince. S/o DhritarAshtra. Duryodhana's adament refusal to yield even a pin point's area of land to Yudhisht'hira led to the war.
King of PAmcAla Kingdom, fighting for PAmd’avas. Father of Draupadi.
Bhlshma, Karn’a, Vikarn’a, Krupa, As’vatthAma,
SamitijayaBhlshma is the Grand father of PAmd’avas whom Arjuna hesitates to kill.
As’vatthAma is Guru Droona's son. Vikarn’a is Prince and S/o DhritharAsht’ra - hence a brother to Arjuna. Karn’a is King of Anga. All these warriors fought for Kauravas.
Warriors fighting for PAmd’avas.
King of Mithila. Referred to in Karma Yooga,as enlightened by 'Action'.
Another name for Abhimanyu. S/o Arjuna.
King of Matsya Kingdom, for fighting PAmd’avas.
**gita's chapters**

Chapter 1: *arjuna vishAda yOga*, state of arjuna's depression: Arjuna expresses his unwillingness to kill Dhartarasht'ras though they harmed him.

Chapter 2: *sAnkhya yOga*, Unified path of soul, cosmos and nature. Spirit of Life changes bodies like clothes.

Chapter 3: *karma yOga*, Yoked path of Action. Discharge prescribed duties without demor.

**FORMS AND ATTRIBUTES OF THE SUPREME SPIRIT**

Krishna explains his attributes. He lists out some physical and absolute attributes and selects the best as his own.

11. *Vis'va RUpa Samdars'ana Yooga*

Krishna shows his cosmic and universal form, in a gigantic figure. May be with intent to mesmerise Arjuna into surrender. Arjuna surrenders.

*e is dear to me*

Body is the field. Spirit is the resident.


How the Human Soul attains the Supreme Spirit.

16. *DEva asura Sampad VibhAga Yooga*

Delineation and classification of possessions and qualities into "Divine" and "Satanic".

Trifurcated classification of human endeavours and interests.

18. *Mooksha Sanyasa Yooga*

**DELIVERANCE AND RENUNCIATION**

Krishna explains the link between renunciation of fruits of actions and the deliverance.

**Pronunciation Table**

**PRONUNCIATION TABLE**

A - long A as in ant, bat, cat.

c - as in chalk, chat (without aspirate). The sound of k has been avoided.

d' - Retroflex 'd' as in dog, donkey, door.

E - long e, as in bake, care, dare, fare.

I - long i, as in beat, cheat, deal, feel, heal.

L - heavy l.

N - heavy n.

O - Long o, as in goat, coat, note.

S - as in sack, salary, sand.

T - retroflex t, as in tap, ten, tin, ton, tune.

U - long u as in school, pool, tool.

Every effort has been made to maintain the phonetic spelling.

**glossary and mini dictionary**
GLOSSARY and MINI DICTIONARY

A
Adi = beginning;
AdhyAya = study;
Amaya = ailment, disease
Ahava = battle
ArAm = rest;
Ap = water;
As’rita = take shelter;
Avrutam = covered by;
Atma = soul
abhuythAn = birth and growth;
abravIt = said
agni = fire;
anya = other
aham = I
ahamkAra = the feeling of I (ego)
aja = without birth
akashara = indelible, not destroyed;
ambhasa = water;
amtam = end;
amtah sukhi = person who is happy within;
amtar ArAma = resting within;
amtar jyooti = inner light;
anAmaya = health, robust;
anasUya = one without envy;
antas = within;
apAn vAyu = wind moving downward in digestive system and expelled through anus.
api = also, despite;
agni = fire
arhati = is entitled to;
arth = money, wealth;
asams’aya = without doubt, hesitation;
asmAkam = us
asn (tv) = eat, get;
asUya = envy;

B
bahir = outside
bahu, bahUn = many;
bAhya = 1. outside 2. exterminated.
bhaya = fear;
bhooga = luxury, enjoy
bhookta = eater, person enjoying;
bhruva = place between two eye brows;
brahma</A>= Four headed Brahma;
brhamam</A>=Supreme Spirit
budha = 1. scholars 2. Planet Mercury.
buddhi = intellect
C

cakshu (n) = eye;
catur = four;
chin (v) = break; disintegrate;
chinnna (adj) = broken, disintegrated;
cittam = inner self

D

dAna = charity
dambha = hypocrisy;
dagdha = born;
deeham = body;
dharma = ethics, duty, charity, religion (&c);
dosham = defect;
dushkruta = evil deeds;
dvAr = door;
dvaidha = two, double;
dvamdva = dual, double, two;
dvija = twice born (BrAhmin caste)
dravya = material; money;
drooha = treachery, disloyalty.

E

eeka = one
e etat = all that;
Eva = only

F

G

gaccha (itv)= go;
gighra (v) = smell;
gOvinda, Govinda = Krishna;
grihn`a (v) = to receive;
Gud`Ak = sleep
Gud`Akees`a = Conquerer of Sleep (Arjuna)
Guhya = secret

H

hamta = assassin, killer
hata = dead
haya = horse;
HrushIk= seen sual organs
HrushIkees`a = Controller of seen sual organs in Creatures(Krishna)

I

iccha (n, v) = kAmksha = desire;
idam = this, that
iham = this world (param = heaven)
IkshvAku = a ruling clan;
iva = like;

j

jamtava = animals;
janma = birth;
jayati = wins;
jlva, jlvit = life
juhva = offer in sacrificial fire;
jyooti (n) = light;
jyooti (v) = to light, to look;

k

kAma = desire, lust
kAmksha = desire;
karma
= 1. action 2. Actions of past births and their fruits. 3. Action as prescribed by the caste in which a
person is born.
kas`malam =direct, pollutant;
katham = how;
kESava = Krishna
Kees`inl suddana = Krishna (who killed the demoness Keesini)
kIrti =fame;
kim = why
kshara = delible, destroyed;
kshIn`a = falling, fallen; dwindling; dwindled;
kshipram = fast, speedily;
klaiibya = impotence; timidness, faintheartedness; cowardice; weakness.
kroodha = anger;
kula dharmAha = duties allocated to different castes
kula kshayam = deterioration of a caste, castes and the caste system
kula strI = women of (respectable) castes.
kula ghna = one who breaks and violates castes.

L
labdhva = Having got;
labh (v) = to get;
looka = world;

M
mAm = me;
mAtula = maternal uncle.
MadhusUdana = Krishna (slayer of a demon called 'Madhu')
mai = my;
mama = me, my
mamaka = mine (possessive)
mana = mind
mA�sā = minded
mat = my
mayA = by me;
mooksha = deliverance (particularly from the cycle of birth, death and rebirths)
mrutyu = death
muhur muhur = again and again;
mukta = relieved; delivered; discharged;

N
nara = human, man
nasht’a = loss;
nava = nine, new;
nibaddha = bound; adhering;
nimittam = 1. bad omen; 2. instrument or tool.
nir-ag nir = without maintaining sacred fire
nir-doosham = free of defects; free of lapses;
nir-Amaya = cured from disease;
nitya = daily, always

O
ojas = strength

P
pAtakam = sin
parAyan’a = person full engaged in a thing; expert;
paraparasa = succession of generations;
paripamahi = enemy, wayside robber. pantha = way.
partitrAn’a = protect
pasyAmi = I see;
patram = leaf;
phala = fruit
prAk = 1. before 2. East.
prakruti = Nature;
pralapa (v) = to talk
prApta = get
prabhu(n) = Lord (God);
praahasana = laughing, ridiculing;
Prutha (n)= another name for Kumti, mother of Arjuna and PAmδ’avas;
pruthak pruthak = separately;
pruthvi (n) = earth;
pumgava, pungava = the best among, leader.
punar = again;
purAtana = ancient;
puram = town;
purusha = man, super-God
pUta = purified;

Q

R
rahasyam = guhyam = secret;  
rama = 1. enjoy 2. love 3. Goddess of Wealth Lakshmi;  
rata(n) = interested person;  
rAga = attachment, liking;  
rAja = king;  
reetas = sperm;  
rAtA = interested, enjoying a particular thing;  
ruc (v) = taste;  
rudhira (n) = blood;  
rushi (n) = sage;  
rushayaha (n) = sages (plural)  

S  
sa = he;  
sAdhu = docile, gentle; mendicant;  
sadA = always;  
sambhava = happen;  
samkalpa = proposal;  
samkalp (v) = propose;  
sams`aya = doubt, hesitation;  
samvAdam = argument, dispute;  
samyama = self control;  
sams`ayam = doubt;  
sangam, samgam = attachment; (original meaning: union);  
sarva = all  
sat = good  
seena = army  
s`arIr = body;  
siddhi = accomplishment, fulfilment;  
soccoh = think about, regret about  
spars`a = touch;  
s`reeya = good, beneficial  
s'rI = Goddess Lakshmi, wealth;  
srisht` (v) = create;  
srootra = hearing;  
suhru = good heart;  
sukha = comfort, luxury, happiness  
sukhi (n) = happy person;  
sva = one's own  
svAdhyA = self study;  
svapa (v) = to dream;  
svapnam (n) = dream;  
s`vasa (v) = to breathe;  
s`vas`ura = father-in-law  
s`yAla = brother-in-law  
syamdan = chariot  

T  
tadA = then;  
tapa = penance  
tasmAt = therefore  
tasya = his, her
Chapter 1: Arjuna vishAda yOga

Chapter 1
1. ARJUNA VISHADA YOOGA

Arjuna's DILEMMA
SANSKRIT VERSE
VERSES AV 1 TO AV 19
dharmaksheetree kuruksheetree

dharmaksheetree = that
tatvavit = those who know and appreciate the true philosophy and spirit.
titIksha = endurance, forbearance; tolerance;
tumgam = tall, high
tvak = skin
tyak = relinquish;
tyak = relinquish;

U
ubha = two
udapa = water well;
ukta = said;
unmIsha (v) = open eyes;
upAs’rita = take shelter;
uttamam = good;

V
var’am = color, caste;
Varn’a samkara = pollution of caste. (Not only Krishna and Arjuna, the priests and rulers of those days of were afraid more of caste pollution a cobra.)
vartat = behave;
vayam = we;
vees’ma = residence, home
vibhu = Lord (God);
viddhi = know (2nd person, imperative);
vigata = gone;
vIta = shed;
vimda (tv) = enjoy;
vimookshan’a = deliverance;
vinAs’a =a = destructive;
vinas’ya = destroy;
vis’ruja (v) = to excrete;
Vishn’u = Krishna's original name before incarnation. One of the trinity Gods.
Vivasvata = The Sun;
vrata = oath;
vyatIt = elapse

W

Y
yadA = when
yajan (v) = worship, often through ritualistic sacrifices;
yagna = 1. ritualistic sacrifice; 2. any sacred worship;
yasya = whose
yata (tv, n) = controlled; try;
yudhya = fight!
yuga = era, age;

Chapter 1: Arjuna vishAda yOga
samaveetA yuyutsava:  
mAmakA: pAmd’avAs’ ca iva  
kim akurvata sanjaya  
sanjaya uvAcha  
drusht’vA tu pAmd’avAnIkam  
vyUd’ham duryoodhanas tadA  
AchAryam upasamgamyA  
rAjA vachanam abravIt  
pas’ yaitAmpAm pAmd’uputrAmpAm  
AchAryA mahatIm ca mUm  
vyUd’hAm drupadaputreen’a  
tava s’ishyeen’a dhImatA  
ata s’UrA maheshhvAsA  
bhIma arjunasamA yudhi  
yuyudhAnoo virAt’as’ ca  
drupadas’ ca mahAratha:  
dhrusht’aaketus’ cheekitAna:  
kAs’irAjAs’ ca vrIyAvAn  
purujit kumttibhoojas’ ca  
s’aibyas’ ca narapurmava:  
AVY or 1/6  
yudhAmanyus’ ca vikrAmta uttamaujAs’ ca vrIyAvAn  
saubhadroo draupadeeyAs’ ca sarva Eva mahArathA:  
asmAkam tu vis’isht’A yee tAn niboodha dvijottama  
nAyAkA mama sainyasya samgna artham tAn bravlmi tee  
bhAvAn bhIshmas’ ca karn’as’ ca krupas’ ca samitimjaya:  
as’vatthAmA vikaram’as’ ca saumadattis tathaiva ca  
anjey ca bahava: s’UrA madarthee tyaktajvitA:  
nAnA s’astra praharan’A: sarvee yuddhavis’ArAdA:  
aparyAptam tad asmAkam bAlam bhIshma abhirakshitam  
paryAptam tv idam eeteeshAm bAlam bhIma abhirakshitam  

ayaneeshu ca sarveeshu yathAbhAgam avasthitA:  
bhIshham Eva abhirakshamtu bhavamta: sarva Eva hi  
tasya samjanayan harsham kuruvruddha: pitAmaha:  
simha nAdam vinadyoochchai: s’amkham dadhmau pratApAvAn  
tata: s’amkhAAs’ ca bheeryas’ ca pan’avAnaka goomukhA:  
sahasaiya abhyahanyamta sa s’abdas tumuloo abhavat  
tata: s’veetair hayair yaktee mahati syandane sthitau  
mAdhava: pAmd’avAs’ ca iva divyau s’amkhau pradadhmatu:  
pAmchajanyam hrushIkees’oo  
dEvadattam dhanamjaya:  
paumd’ram dadhmau mahAs’amkham  
bhIma karmA vrukoodara:  

anamtavijayam rAjA kumtIPutroo yudhisht’hira:  
nakula: sahadEvas’ ca sughoosha man’ipushpakau  
kAs’yas’ ca parameeshvAsA: s’ikham’d’I ca mahAratha:  
dhrusht’adyumnoo virAt’as’ ca sAtyakis’ ca aparAjita:  
drupadoo draupadeeyAs’ ca sarvas’ a: pruthivIpatAe  
saubhadras’ ca mahAbAhu: s’amkhAn dadhmu: pruthak pruthak  
sa ghoooshoo dhArtaAsh’t’An’Am hudAyanAn vyAdArAyAt  
nabhAs’ ca pruthivIm ca iva tumuloo vyanunAdayAan
The book and this chapter opens with the King Dhrtarashtra sought information from his Minister Sanjaya about the sequence of events taking place at the battle field (Kuruksheeta).

Dhrtarashtra: 'In the sacred field of Kuruksheeta, the war enthusiastic sons of mine and the Pandavas met one another. What are they doing?' (DILEMMA 1).

Sanjaya: 'Duryodhana saw the Pandava army arraigned. He went to drOna and spoke.' (DILEMMA 2)

Duryodhana: 'Pl. see the armes of Pandavas arraigned by the intellegent Drush`adyumna-- your disciple and the Son of Drupada. (DILEMMA 3). Here are warriors and archers equal to BhIma and Arjuna. Here are the chivalorous SAtyaki, Virat`a, Drupada who are great fighters. (DILEMMA 4).

Dhrusht`akeetu, CheekitAna, Purujit, KumtI Bhooja, VikrAnta, Uttamauja, Abhimanyu, Sons of Draupadi are all great warriors. (DILEMMA 5, DILEMMA 6).

Oh! the best of the Brahmins (praise for drOna)! For your information, I am explaining the details of reputed warriors on our side. (DILEMMA 7). Yourself, BhIshma, Karn`a, Krupa, Samitimjaya, AswatthAma, Vikarn`a, Somadatta's son BhUris' ravas, Jayadratha. (DILEMMA 8). There are many other warriors who have dedicated their lives to me. All of them are adept in fighting and using all sorts of weapons. (DILEMMA 9). Our army protected by BhIshma is not well spread. Their army protected by BhIma is well spread. ( DILEMMA 10). Hence, all of you will please stay at the designated locations and protect BhIshma by all means ( DILEMMA 11).'

(DILEMMA uryoodhana's call to drONa ends. sanjaya continues his narration.)

To inspire and delight Duryoodhana, BhIshma roared like a lion and blew his conch called 'Dadhma'. (DILEMMA 12). Thereafter, conches, drums, horns and percussion instruments were blown simultaneously. The sounds mixed up and caused a bizarre scene. (DILEMMA 13).

Then Krishna and Arjuna mounted on a chariot drawn by white horses blew their divine conches. (DILEMMA 14).

The Pandava warriors blew their conches separately. This verse lists out the names of the conches and the warriors.

Pamca janya -- Krishna;
Devadattam -- Arjuna;
Paund`ram -- BhIma; (DILEMMA 15).
Ananta Vijayam -- Yudhisht`hira;
Sughoosha -- Nakula;
Mani Pushpaka -- SahadEva.  
The king of KAs`i, Sikhand`i, Dhrsut`h`dyaumna, VirAt`a, SAtyaki, Drupada, Sons of Draupadi, Abhimanyu (Son of Subhadra and Arjuna, sister of Krishna), blew their conches separately. (DILEMMA 17 and D 18).  
This sound broke the hearts of the Sons of DhrutarAsht`ra. The sound reverberated both on the Earth and the sky. (DILEMMA 19)  
(The poet indulges in praise of Pandavas and belittles Kauravas at his whims. This gives an impression that he was commissioned by the descendents of Pandavas to praise their ancestry, rather than narrate what actually happened.)  
Now is the time, to commence the war. Arjuna, having seen the Kauravas thus arraigned, said to Krishna (follows):- (DILEMMA 20)  
'Krishna, pl. place the chariot in the midst of both the forces.' (DILEMMA 21). I shall like to inspect those present here desiring to fight and with whom I have to wage my battles, (DILEMMA 22); -- those who have arrived here to please the evil minded sons of DhrutarAshtra.' (DILEMMA 23)  
(sanjaya narrates to DhrutarAsht`ra): As asked by Arjuna, Krishna placed the chariot amidst the two factions. (DILEMMA 24)  
The chariot is facing BhIshma, drONa and all the kings present.  
Krishna to Arjuna: 'See the Kauravas'. (DILEMMA 25)  
Then Arjuna saw:  
warriors equal to his father (eg. aged BhUris`ravas);  
grand father (BhIshma);  
teachers (drONa, Krupa)  
uncles (S`akuni etc.)  
brothers (Duryoodhana etc.);  
Sons (sons of Duryoodhana and his brothers);  
grandsons (grandsons of Duryodhana and his brothers);  
friends (AsvatthAma etc.);  
in-laws;  
well wishers (Kruta Varma etc.). (DILEMMA 26).  
Arjuna, having seen all the assembled relations, turned grave and said with a grimace of sorrow:-- (DILEMMA 27).  
(This set of 27 verses depicts the preparatory scene for the battle. The words of Arjuna that follow are meaningful. The priests and Krishna consider his words are born out of temptation and timidity as can be seen from the Krishna's discourse that occupies this entire book.)

SANSKRIT:  
AVY or 1/28  
slDamti mama gAtAni  
mukham ca paris`ushyati  
veepathus` ca s`arIree mee  
roomaharshhas` ca jAyatee  
gAmd`Ivam sramsatee hastAt  
tvak ca iva paridahyatee  
na ca s`aknoomi avasthAtum  
bhramatIva ca mee mana:  
AVY or 1/31  
nimittAni ca pas`yAmi viparItAni kESava  
na ca s`reeyoo anupas`yAmi hatvA svajanam Ahavee

na kAmkshee vijayam krushn`a  
na ca rAjyam sukhAni ca
Arjuna: ‘When I see all the relatives who have assembled here eager to fight, my voice is soaking and mouth is drying up (Dilemma 28). My body is shivering. My hair is stiffening. Bow is shaking in my hands. Skin is burning (Dilemma 29). I am unable to stand erect and stable. My mind is rotating. I see ill omens (Dilemma 30). I see no good in killing own people. I do not desire success or kingdom or comforts (Dilemma 31).

What for are the kingdom, luxuries in life? For whose sake we crave kingdom, luxuries and comforts, they are all here to wage the war and lose their wealth and lives. (The poet gives a list of such persons: teachers, fathers, sons, grandfathers, uncles, in-laws, grandsons, brothers-in-law, all relatives). Even if they kill us, I do not wish to take away their lives (Dilemma 32, D 33, D 34). Even for the sake of controlling all the three worlds, I shall not kill them. By killing my own men, what pleasure can I get? (Dilemma 35).

By killing these sinners, we also get sin. Hence we are not fit to kill the sons of DhrutArashtra, with their relatives. By killing our own people, how can we remain happy? (Dilemma 36). They are unable to see the sins arising from causing destruction of one's own clan and the treachery to one's
own friends. They are enamored by the covetousness for kingdom. (Dilemma 37). We know and recognise the sin arising from the destruction of the clan. Should we not avert it? (Dilemma 38). When a clan perishes, the righteousness dies. Immorality rises. (Dilemma 39). Pious women get debauched, when immorality engulfs a clan.

There will be pollution of castes, when women lose their character. Pollution of the castes will condemn both the clan-destroyers and the clan itself to hell. Forefathers will also be condemned, if there is nobody to perform ablutions for them. (Dilemma 41). Because of the sins committed by the clan-destroyers, the ancient national character and ethics, the castes' character and ethics are endangered. (Dilemma 42).

I hear that the destroyers of caste duties will have to reside in hell for infinite time. (Dilemma 43). (Now, Arjuna laments: Alas! Alas!) What a sin we are determined to commit! Just by our covetousness for kingdom and luxuries, we are ready to kill our own people. (Dilemma 44). As I do not retaliate, even if the sons of Dhrutarashtra kill me in the battle, it will do better for me. (Dilemma 45).

Having said thus, the sad Arjuna abandoned his bows and arrows, and sat in the chariot. (Dilemma 46).*

Chapter 2: sAnkhya yOga

CHAPTER 2

sAnkhya yOga (State of Unity with cosmos, nature and universe)

SY 01: tam tathA krupayAvisht`am
as`rupUrn`a Akuleekshan`am
vishIdam tam idam vAkyam
uvAcha madhusUdana:
A was full of compassion. His eyes were inundated with tears. He was sad.
s`rIbhagavAn uvAcha
SY 02 : kutas tvA kas`malam idam vishamee samupasthitam
anAryajusht`am asvargyam akiRtikaram arjuna
SY 03: klaibyam mA sma gama: pArtha naitat tval upapadyatee
kshudram hrudayadaurbalyam tyaktootsitt`ha paramtapa
arjuna uvAcha
SY 04: katham bhIshmam aham samkhyee drONam ca madhusUdana
ishubhi: pratiyootsyAmini pUjArhAv arisUdana
SY 05: gurUn ahavtA hi mahAnubhAvAm; s`reeyoo bhooktum bhaiksham aplha lookee
hatvArtakAmAms tu gurUn ihaiva; bhunjlyA bhoogAn rudhirapradigdhan
SY 06: na ca itad vidma: kataran noo garlYoo; yad vA jayeema yadi vA noo jayeeyu:
yAn Eva hatvA na jijIvishAmas; tee avashtitA: pramukhee dhArtarAshit`rA:
SY 07: kArpan`yadooshhoopahatasvabhAva:; pruchchhAmini tvAmm dharmaasammUd`hacheetA:
yach chhreeya: syAn nis`chitam brUhi tan mee; s`ishyas tee aham s`Adhi mAm tvAmm prapannam
SY 08: na hi prapas`yAmin mamApanudyAAd; yach chhookam uchchhooshan`am indriyAn`Am
avApya bhUmAva asapatnam ruddham; rAjyam surAn`Am api ca adhipatyam

SY 09: sanjaya uvAcha
Evam uktvA hrushIkees`am
gud`Akees`a: paramtapa
na yootsyA iti gOvindam
uktvA tUshn`Im babhUva ha
SY 10:
tam uvAcha hrushIkees`a: praahasAn iva bhArata
seenayoor ubhayoor madhyee vishIdamtam idam vacha:

Krishna: ' Where did you get this temptation which is unbecoming of Aryans, hinders entry to heaven, generates ill-fame, that too at this critical moment when fighting is crucial. (SOUL 2). This timidness does not befit you. Shed this base faint-heartedness and rise up to fight. (SOUL 3).
Arjuna: 'How can I release my arrows against the venerable Bhishma and drONa? (SOUL 4). It will be better to live in this world by begging, rather than killing one's own preceptors. If I kill my teachers, I can enjoy blood-stained, wealth-desire filled luxuries, in this world. (SOUL 5). I am unable to identify the better of winning and losing. This is because, by killing whom (Sons of DhrutaraShtra) I do not want to live, they are very much before us, ready for a war. (SOUL 6). This wretchedness has hurt my character. I am unable to distinguish between what is right and wrong. In this condition, I beseech you to tell me for my guidance, what is absolutely certain and beneficial to me. I am your disciple. Direct me, govern me. (SOUL 7).

In spite of getting an enemy free and prosperous kingdom, the captainancy of even the Gods of Heaven, I am unable to identify the cure for my misery which is depressing my senses. (SOUL 8). (Sanjaya's narration to DhrutaraShtra continues): Arjuna having bared out his heart thus before Krishna declined to fight and remained 'mum'. (SOUL 9).

Now, Krishna spoke, as if he was ridiculing the sad Arjuna who stood paralysed between the two forces. (SOUL 10).

(Comment: This portion of Chapter ought to have been kept in Chapter 1 because it indicates the gyrating condition of Arjuna. Krishna starts his preaching from SOUL 11.)

s’rIbhagavAn uvAcha
SY 11: as’oochyAn anvAs’oochas tvam pragNA vAdAms’ ca bhAshasee
gatAUn agatAUsms’ ca na anus’oochamti pam’d’itA:
SY 12: na tv Evaham jAtu nAsam na tvam neemee janAdhipA:
na ca iva na bhavishyAma: sarveeyavayamatparam
SY 13: deehinoo asmin yathA deheee kaumAram yauvanam jarA
tatha deehA AntarAparAptir dhIras tatra na muhyati
SY 14: mAtrAspars’ As tu kaumteeyaa s’Itooshn’asukhadu:khadA:
AgamApAinoo anityAs tAms titikshaasva bhArata
SY 15:
yam hi na vyathayanti eeteeyavpurusham purusharshabha
samaduvahkasukham dhIrAm soo amrutatvAya kalpateey
SY 16: nAsatooyavidyateeyabhAvoo nAbhAvoo vidyateeyasata:
ubhayoor api drushti’oo amtas tv anayos tatvadars’ibhi:
SY 17: avinAs’i tu tad viddhi yeena sarveeyavam idam tatam
vinAs’am avyasyasyAsya na kas’chit kartum arhati
SY 18: amsyanvamta imee deehA nityasooyktaA: s’arIrIn’a:
anAs’inoo aprameeyasya
tasmAyvudhyasya bhaRata
SY 19: ya eenaam veetti hantAram yas’ca inam manyatee hatam
ubhau tau na vijAnItoo nAyuym hamti na hanyatee
SY 20:
na jAyateeyamriyateeyavAH kA kADAm chin;
nAyamyvhuTvA bhavita vyA na bhUya:
aajoo nityA: s’As’vatooyayam purAAn’oo;
nahanyateeyam hanyateeyAnee s’arIrree
SY 21: veedAvinAs’inamnityamyavenamajam avyayam
kathamsapurusha: pArthakam ghAtayati hamti kham
SY 22:
vAmsyjIyrRAn’Ayi yathaVyAhAyAbavanirArni naroo aparAn’i
tatha s’arIrAAn’iviyAhAyjIyrRAn’i; anyAyni samyAti navAni deehI
SY 23: nainsam chhindamteeyas’s’AstrAn’I
nainsmahathiyapAyAka:
na ca inam kleedayamtyA Apoo
na s’ooshayateeyAmAruta:
SY 24: achchheedyyooyayam
adAyoooyayam
Arjuna moves his lips only in the first Verse of Chapter 3 PATH OF ACTION.)
Krishna: 'You are regretting about those who do not deserve sympathies. You are speaking like an expert. But scholars do not regret about living or dead persons. (SOUL 11).
It is not correct to say that I was not alive at any time. Not correct to say that you and these kings were not alive. Not correct to say that all of us will not exist in future. We existed in the past, exist now and shall exist in future. (This is because the Human Soul and the Supreme Spirit are eternal). (SOUL 12).
Every soul which has body will have the accompanying infancy, adolescence, youth, old age and destruction of body at the end. The soul will move to its next body. A wise person will not therefore be tempted by the various stages of this body. (SOUL 13).
This body and the senses, just by touch give us the pleasures and pains of heat and cold. These are purely temporary-- they come, they go and are ephemeral. Bear them with endurance. (SOUL 14).
The one who does not experience the pleasure or pain is a master. Such maestro entitles himself to deliverance and immortality. (SOUL 15).
This evil (body) has no permanence. The divine (soul) has no destruction and non-existence. Philosphic visionaries can see the clear distinction between the two. (SOUL 16).

What is manifest in the entire body (soul), it is indestructible. Nobody can annihilate the infinite soul. (SOUL 17). The eternal, indestructible, infinite soul has an ephemeral body. Hence, O Arjuna!, please fight. (SOUL 18).

Those who think that this soul destroys something else and those who think that this soul is destroyed by somebody, both become ignorant. The soul neither kills nor is killed. (SOUL 19).

The soul has no birth, death or repetitive birth or repetitive deaths. It is eternal, ancient. This is inspite of the body getting destroyed. (SOUL 20).

A person who recognises the eternality, indestructibility, and infinity of the soul cannot kill any body. (SOUL 21).

Just a man changes torn clothes and wears new garments, the soul also abandon ruined bodies and take up new bodies. (SOUL 22).

Weapons cannot split the soul. Fire cannot ignite or burn the soul. Water cannot wet or drench the soul. The wind cannot dehydrate or dry it. (SOUL 23).

The immunity of the soul from being split, burnt, drenched, and dried is true, omnipresent, ancient, immovable, and static. (SOUL 24).

This live soul is inexpressible, incomprehensible, unpollutable. Know this and leave misery. (SOUL 25).

Even if you consider that this soul is born regularly and dies regularly, there is no need for you to regret about it. (SOUL 26).

Whatever is born, must die. Whatever dies, must be reborn. You need not regret about some thing which is inevitable (unstoppable). (SOUL 27).

The 'states' of the living things, before their births, are unknown. During their lives, we know their Statse. Again, after their death, we do not know what will happen. Hence, where is the place for misery. (SOUL 28).

A person looks at the soul with awe. Some other person, talks about this soul with great wonder. A third person may listen about it with extra care. Nobody can understand its true spirit clearly. (SOUL 29)

This soul which pervades all living things, is indestructible. Hence it does not befit you to regret about these creatures. (SOUL 30).

Knowing your natural prescribed duty, It does not befit you to regret. For a person of Martial caste, there can be no better duty than fighting a just war. (SOUL 31).

This incidental war is like entrance to the Heaven. Only fortunate warriors can get this opportunity of fighting this war. (SOUL 32).

(IF KRISHNA THREATENS)

If you do not fight this war which is your just duty, you will fail in your duty, lose all your fame and attract sin. (SOUL 33).

For a respectable person, ill-fame is worse than death -- thus all the people say. (SOUL 34).

All the great warriors will consider that you have withdrawn from the war out of fear. Those who respected you as praiseworthy will now treat you lightly. (SOUL 35).

The enemies suspect and insult your capacity and fitness. They abuse you. What else can be more miserable? (SOUL 36).

If you are killed in the war, you will attain the Heaven. If you win, you can enjoy this Earth. Hence Arjuna, arise! Be determined for the war. (SOUL 37).

Treat equally the comfort and misery, profit and loss, success and defeat. If you fight the war with this equanimity, you will never attract sin. (SOUL 38).

Till now, I explained you the nature of the Soul (SAmkhya). Performing one's own actions and duties with the awareness of the 'soul' is Yooga. Now, I shall explain you the implementation part. If you practice this intellectual plan, you will be free from the bonds of the consequences of actions of the previous births. (SOUL 39). (There is some vagueness in this verse which will be covered later).
Krishna terms the path preached by him from the verses 40 to 53 Buddha Yooga (Path of Intellect). This path does not fail in the beginning itself. Even if the practitioner discontinues in the middle, there are no side effects. Whatever duty is done, will protect the practitioner from the bondage of fear of the mundane family. (INTELLECT 40).

Those who have a "decided intellect" keep themselves focused. The effort of those who are undecided have a divergent intellect which has myriad branches and magnitudes. (INTELLECT 41).

Those who are more interested in the arguments on the meanings of Vedas, who plead that there is no special philosophy of divinity except the fruits of heaven, those who have minds polluted with desires describe this birth as full of actions which provide luxuries and wealth. They argue that there is nothing else except the pleasures of the heaven, which can be achieved by rituals and sacrifices. (INTELLECT 42).

Those who will be interested in heaven and its luxuries perform desire-driven-actions. Their every movement is directed towards luxury and wealth. (INTELLECT 43).

Their dynamics of life is stolen and preoccupied by the talk of luxury and wealth. Their desire-driven-action and intellect do not synchronise with 'samAdhi' (INTELLECT 44).
Vedas relate themselves to the three qualities, (Satva=Strong-enduring, Rajas=excitable, desire-driven, Tamas=ignorant-inactive). Arjuna, be free from the three qualities; be free from duality (I and they), be full of ever effervescent energy; be free of earthly welfare; be soulful. (INTELLECT 45).

The same benefits which we get from small water wells, we can obtain from large sources of water like tanks. Similarly the fruits obtained by satisfying various Gods and performing rituals stipulated in the Vedas, -- can be obtained by a knowledgeable Brahman’a. (INTELLECT 46). You have the authority to act. But not to its fruits and results. Do not be a "Reason" for the fruits and results of actions. Do not develop interest in abandoning actions. (INTELLECT 47).

(Krishna defines YOGA in the following verse).

Do all your actions in a state of yOga -- relinquishing attachment as doer of the Actions and receiver of results, being equanimous both to successes and failures of your actions. This state of unperturbedness is called yOga (<a name="INT"></a>)(INTELLECT 48)</a>.

Using the Path of Intellect, cease from desire-driven-action. DDA is base. Take refuse in Result Relinquished Action (RRA)</a>. Those who act for results are also base. (INTELLECT 49). An intellectual leaves out both good deeds and bad deeds. Hence try the Yoga of Intellect. (INTELLECT 50).

Wise persons sacrifice the results of actions. They free themselves from the bondage of birth and death. They reach a state of health. (Some translators called this DELIVERANCE. Some used the word ABODE OF VISHN’U. (INTELLECT 51)

If you can overcome the impenetrable temptation filled intellect, then you will reach a state of INDIFFERENCE about what has been heard and will be heard about the results of your actions. (INTELLECT 52).

Your intellect has been shaken by various tenets of scriptures. When it calms down, answers itself and settles down, then you will attain yOga (INTELLECT 53).

(Now Arjuna wants to know the characteristics of a PERSON OF STEADY WISDOM.

<br>

arjuna uvAcha
sthitaipragnasaya kA bhAshA samAdhisthasya kESava
sthitdhi: kim prabhAsheeta kim AsIta vrajeeta kim
s’rlbhagavAn uvAcha
prajahAti yaADa kAmAn sarvAn pArtha manoogatAn
AtmanI EAtmanA tush’t’a: sthitapragnas tadoochyaate
SY 56: du:kheeshv anudvignamanA: sukheeshu vigataspruha:
viTarAgahayakroodha: sthitdhdr munur uchyatee
SY 57: ya: sarvatrAnabhisneehas tat tat prAPya s’ubhAs’ubham
nAbhinandatI na dveesht’i tasya pragnA pratisht’hitA
SY 58: yaDAD samharatee ca ayam kUrmoom amgAnIva sarvas’a:
indriyAn’IndriyArtheebhyas tasya pragnA pratisht’hitA
SY 59:
vishayA vinivartamtee nirAhArasya deehina:
rasavarjam rasoo api asya param drusht’vA nivartatee
SY 60: yatatoo hi api kaunteeya purushasya vipas’chita:
indriyAn’i pramAthIhI haramti prasabham mana:
SY 61: tAnI sarvAn’i samyayma yuktA AsIta matpara:
vasee hi yaseyendriyAn’i tasya pragnA pratisht’hitA
SY 62: dhiAyatoo vishAyAn pumsA: sangas teeshu upajAyatee
sangAt sanjayatee kAma: kAmAt kroodhoo abhijAyatee
SY 63: kroodhAd bhavati sammooha: sammoohAt smrutivibhrama:
smrutivibhrams’Ad buddhinAs’oo buddhinAs’At pran’as’yati
SY 64:
rAga dveesha viyuktAis tu vishAyAn indriyAis’ ca ran
AtmavAs’yair vidheeyAtmA prasAdam adhI gachchhatI
SY 65: prasAdee sarvAd:khAnAm hAnir asyoopajAyatee
Krishna describes the characteristics of a person of "steady wisdom".

He is called the man of steady wisdom, who: sheds his desires in his mind; within his soul, satisfies himself through his own soul (self satisfaction?), such living soul is called person with "steady wisdom (POSW)". (SW 55).

A POSW does not lose heart when there is sorrow. POSW is little aware and moved when there are things to rejoice. POSW sheds attachment, fear and anger. (SW 56).

POSW is friendly everywhere. When good things happen POSW does not rejoice. When inauspicious things take place, POSW does not hate. POSW is well established in a balanced intellect. (SW 57).

A tortoise withdraws its limbs into its shell. POSW withdraws his senses into his balanced intellect. (SW 58).

When a POSW withdraws his senses from the worldly pleasures, he denies them to his body which starves. His desire for the pleasures does not end (subconsciously). It will end when he attains the supreme spirit. (SW 59).

Though a POSW may be wise and effortful in keeping his senses under control, they forcibly try to drag him back into the worldly pleasures. (SW 60).

Controlling all the senses and organs, engaging and settling the mind on me (Krishna), a person gets his intellect balanced (Steady Wisdom). (SW 61).

When a person thinks of worldly pleasures, attachment is born. From the attachment is born the desire and lust. From the desire and lust are born the anger. (SW 62).

From anger, is born temptation and obsession. From the obsession is born, the loss of memory and consciousness. (Translator's comment: Not loss of consciousness of body, it is the consciousness of soul.). When consciousness of soul is lost, a person loses his discriminating wisdom and intellect. A person without intellect becomes imbecile and condemned. (SW 63).

A POSW attains peace of mind when he with his well regulated senses passes through his worldly affairs without attachment and hatred. (SW 64).

When a mind is in peace, all the misery and dangers it faces, ameliorate. Such person's intellect gets stability quickly. (SW 65).

A person whose mind is not steady, the intellect fails. When the intellect is not in order, the thoughts will not be settled. When there are no settled thoughts, there is no peace. When there is no peace there is no comfort or happiness. (SW 66).

When the senses go berserk, the mind follows that seen se which is rampant. Then that seen se steals the intellect, like a boat in tumultuous water, taken away by fierce winds. (SW 67).
This is a beautiful simile.
Hence, whose senses are fully controlled and withdrawn from the seen sual pleasures, his intellect and wisdom will be well settled. (SW 68).
When all others are asleep, the POSW will be wide awake. When others are awake, the POSW considers it a night. (Comment: Here the meaning is figurative and literal. Sleep of others means their somnolence in seen sual pleasures. When others sleep in a mire of lust, the POSW will be alert and cautious. When others work in mudane affairs, a POSW is not alignment because of his detachedness. Hence it is like a night for him.) (SW 69).
An ocean does not normally cross its bounds. A POSW does not overflow even when desires surround him. A lustful person does not get such peace. (SW 70).
The POSW attains peace -- having abandoned all the desires, become unconscious of physical existence of body, abandoned ego, and has no seen se of 'me and mine'. (SW 71).
This is the state of supreme spirituality. The attainer will not be lost in temptation. If a person attains this at least in the finishing stages of his body, he gets himself amalgamated with the supreme soul. (SW 72).

Continuous thoughts about satiating desires ----> Attachments ----> Lust ----> Anger ----> Captivation -------> loss of memory ----> Loss of discriminating capabilities ----> RUIN. (SY 62 and 63)*

Chapter 3: karma yOga

BHAGAVADGITA - CHAPTER 3 - KARMA YOGA (Yoked state of Action)

KARM 03 / 01
jyAyasI chEt karmaNas tE matA buddhir janArdana
tat kim karmaNi ghOrE mAm niyOjayasi kESava
KARM 03 / 2
vyAmiSrENaiva vAkyEna buddhim mOhayasIva mE
tad Ekam vada niSchitya yEna SrEyO aham ApnuyAm
SrIbhagavAn uvAcha
lOkE asmin dvividhA nishThA purA prOktA mayAnagha
gnAnayOgEna sAmkhya anAm karmayOgEna yOginAm
KARM 03 / 04
na karmaNAm anArambhAn naishkarmyam purushO aSnutE
na ca sanyasanAd Eva siddhim samadhigachchhati
KARM 03 / 05
na hi kaS chit kshaNam api jAtu tishThati akarmakrut
kArYaE hi avaSa: karma sarva: prakrutijair guNai:
KARM 03 / 06
karmEndriyA Ni samyamya ya AstE manasA smaran
indriyArthAn vimUd`hAtmA mithyAchAra: sa uchyatE
KARM 03 / 07
yas tv indriyA Ni manasA niyamyArabhatE arjuna
dindriyai: karmayOgam asakta: sa viSishyatE
KARM 03 / 08

niyatam kuru karma tvam karma jyAyO hi akarmaNa:
SarIrayAtrApi ca tE na prasidhyEd akarmaNa:
KARM 03 / 09
yagnArthAt karmaNO anyatra lOkO ayam karmabandhana:
tadartham karma kaumtEya muktasamga: samAchara
KARMA 10

sahayagnA: prajA: sruShTvA purOvAcha prajApati:
anEna prasadivyadvam Esha vO astv ishTakAmadhuk
Arjuna said: In your view, if Intellect is greater than Action, then why are you motivating me to undertake this dire, violent Act of war? (KARM 03 / 1)
By mixing sentences of various meanings and interpretations, you are trying to influence my intellect. Tell me clearly and decisively, what is God for me. (KARM 03 / 2)
Krishna said: In this world, I have in the past taught two methods of regulated effort. For the followers of Nature and the Supreme Lord (Samkhya system of Kapila), I suggested the Path of Knowledge. For the Union Seekers (YOgIs) I advised the Path of Action. (KARM 03 / 3)

By abstaining from the scripture ordained duties and rituals, humans cannot attain the dynamic knowledge. A person whose consciousness is not clean cannot simply by Relinquishment of Action attain deliverance. (KARM 03 / 4)
Nobody can remain even for a moment, without performing any Action. By the very nature of body, everybody performs some involuntary action or other. (KARM 03 / 5)
A person who restrains his organs of Action, but contemplates on things of seen sensual pleasure, is knave, naive and hypocrite. (KARM 03 / 6)
One who regulates senses consciously, uses his organs of action for performing the prescribed Actions without expecting benefits is the genius. (KARM 03 / 7)
Perform stipulated duties. Action is better than abstination. If a person totally abdicates himself from all Action, the very survival of his body becomes difficult. (KARM 03 / 8)
Actions performed for purposes other than Worshipping sacrifice, creates bonds of Action. A person must get himself detached while performing. Purpose must be worshipping sacrifice only. (KARM 03 / 9).
The creating God of the People (PrajA pati) created people and the sacrifices. By performing these sacrifices, prosper and multiply. These sacrifices fulfil your desires. (KARM 03 / 10).

KARM 03 / 11
dEvAn bhAvayatAnEna tE dEvA bhAvayamtu va:
parasparam bhAvayamta: SrEya: param avApsyatha
KARM 03 / 12
ishTAn bhOgAn hi vO dEvA dAsyamtE yagnabhAviTAn:
tair dattAn apradAyaibhyO yO bhumktE stEna Eva sa:
KARM 03 / 13
yagnaSishTAsina: samtO muchyamtE sarvakibshai:
bhumjaTE tE tv agham pApA yE pachamti AtmakAraANAt
KARM 03 / 14
annAd bhavamti bhUtAni parjanyAd annasambhava:
yagnAd bhavatI parjanyO yagna: karmasamudbhava:
KARM 03 / 15
karma brahmOdbhavam viddhi brahmAksharasamudbhavam
tasmAt sarvagatam brahma nityam yagnE pratishThitam
KARM 03 / 16
Evam pravartitam ca kram nAnuvartayatIha ya:
aghAyur indriyArAmO mOgham pArtha sa jIvati
KARM 03 / 17
yas tv Atmaratir Eva syAd AtmatruptaS ca mAnava:
AtmanI Eva ca samtushTas tasya kAryam na vidyatE
KARM 03 / 18
naiva tasya krutEnArthO nAkrutEnEha kaS ca na
na ca asya sarvabhUtEshu kaS chid arthavyapASraya:
KARM 03 / 19
tasmAd asakta: satatam kAryam karma samAchara
asakto hi Acharan karma param ApnOti pUrusha:

karmaNaiva hi samsiddhim AsthitA janaka adaya:
IOka samgraham EvApi sampaSyan kartum arhasi

yad yad Acharati SrEshThas tat tad dEvEtarO jana:
sa yat pramAnAm kurutE IOkas tad anuvartatE

na mE pArthAsti kartavyam trishu IOkEshu kim ca na
na ana avAptam avAptavyam varta Eva ca karmaNi

yadi hi aham na vartEya jAtu karmaNi atandrita:
mama vartma anuvartamtE manushyA: pArtha sarvaSa:

saktA: karmaNi avidvAmsO yathA kurvamti bhArata
kuryAd vidvAms tathA AsaktaS chikIrshur IOka samgraham

na buddhi bhEdam janayEd agnAnAm karma samginAm
jOshayEt sarva karmAni vidvAn yukta: samAcharan

prakrutE: kriya mANAni guNai: karmAni sarvaSa:
ahamAra vimU’dha atmA kartAham iti manyatE

tatvavit tu mahA bAhO guNa karma vibhAgayO:
guNA guNEshu vartamta iti matvA na sajjatE

prakrutEr guNasammU’dhA: sajjamE guNa karmasu
tAn akrutrsna vidO mandAn krutsnavin na vichAlayEt

mal sarvAni karmAni sanyasya adhi Atma chEtasA

yE mE matam idam nityam anutishThamti mANavA:
SraddhA vamtO anasUyamTO muchyamTTE tE api karmabhi:

yE tv Etad abhyasUyamTOnAnutishThamti mE matam
sarvagnAnavimU’dhAms tAn viddhi nashTAchEtasa:

sadruSam chEshTatE svasyA: prakrutEr gnAnavAn api
prakrutim yAmtri bhUtAni nigraha: kim karishyati

indriyaSyE indriyaSyas arthE rAga dvEshau vyavashtitau
tayO’r na vaSam AgachchhEt tau hi asya paripamthinau

SrEyAn svadharmO viguNa: paradharmAt svanushThitAt
svadharmE nidhanam SrEya: paradharmO bhayAvaha:
Brahma continues: 'With these sacrifices, ple. satisfy the Gods of the Heaven. They will satisfy you in return. By mutual love, both will benefit' (KARM 03 / 11).

The satisfied Gods of Heaven will grant the desired bOns. The things given by them are to be resubmitted to them as sacrifice. Without doing as such, if a person enjoys himself, he becomes a thief. (KARM 03 / 12).

Those who eat residues of sacrifices have all their sins cleansed. Those who cOk only for themselves, they eat their own sins. (KARM 03 / 13).

From fOd, creatures are born. Clouds yield fOd. Sacrifices lead to clouds. The sacrifices are born out of Action. (KARM 03 / 14). Action is born out of the supreme spirit. The soul is born from the letters of alphabets (or the endless supreme God). Hence the all pervading supreme spirit is established in the sacrifice. (KARM 03 / 15).

This is the whEl of Action. If any person does not adhere to this whEl of Action, he becomes a sinner and slave of senses. His life becomes futile. (KARM 03 / 16).

(Krishna seems to have ended what has been said by the Creator to the Priests. Now he says Arjuna!)

If any person is united with his own soul, enjoys within his soul, is full contented within himself, he shall have nothing more to do. (KARM 03 / 17).

He gets no credit for his gOd dEds and no sin or erosion of credits if he ceases performing "Action". In this Universe he shall have no relationship of symbiance with any creature in this universe. (KARM 03 / 18.)

Hence always perform your Actions, unattached. Because, if a person works without attachments, he will get deliverance. (KARM 03 / 19).

Janaka (king of Mithila) et al have got their deliverance only through Action. For the benefit of the world also, a person must perform Actions. (KARM 03 / 20).

Whatever the best men in the society and the leaders do others will emulate. Whatever the elite take as standard, the world will copy. (KARM 03 / 21).

In these thrE worlds (heaven, earth and the nether world) I (Krishna) have no duty to perform. I have nothing to attain. There is also nothing which I have not attained. Yet I perform Actions. (KARM 03 / 22).

If I do not kEp myself alert and perform Actions, humanity will imitate me. (People will stop performing their duties). (KARM 03 / 23).

If I do not perform my actions and duties, people get spoiled. Then, there will be pollution of castes. I shall be the responsible doer for it. I shall be the reason for their debasement. (KARM 03 / 24).

Just as ordinary individuals engage themselves in desire-and- result-driven-actions, the wise scholars do their actions and duties in a detached manner, for the benefit of the world. (KARM 03 / 25).

The scholars should do not discourage the ignorant from performing their desire-and-result-driven actions and render them non-performing. The wise scholars should by properly performing his actions and duties make the ignorant also to perform. (KARM 03 / 26).

All these actions and duties which are performed by the very phenomenon of Nature, egoistic persons and ignoramuses think that they themselves are the real doers. (KARM 03 / 27).

A true philosopher, who knows the philosophical spirit of the classification of thrE qualities (Capable-restrained, Kingly and Inactive-dark: Satva, Rajas, Tamo) will be clearly aware that senses will be interested in the physical forms and external features. Hence they will neither be attached to them nor be tempted by them. (KARM 03 / 28).

Those who are by nature caught in the thrE quality framework, will be interested in and attached to the seen sual pleasures. A knowledgeable person should not shake the ignorant engaged in their actions. (KARM 03 / 29).

(Now, a clearcut persuasion to fight the war)

Leave your feverishness. Devote all your actions to me. Become a dynamic person moved by spirit of action. Get detached. Shed the seen se of 'I' and 'My'. Fight the war. (KARM 03 / 30).

(Now a promise of benefit)
Those humans who sincerely and without jealosy regularly practise my precepts will get delivered from the consequences of their actions. (KARM 03 / 31).
(Now a threat)
Realise that those who are jealous of me, do not practise my precepts, become imbecile duds. (KARM 03 / 32).
All the creatures act according to their nature. The creatures are bound by the nature. What control of senses will do? (KARM 03 / 33).
The senses and for the senses have attachment and hatred. Hence a wise person should not fall prey to them. They will be his enemies and wayside robbers. (KARM 03 / 34).

Once own duty, though performed imperfectly is beneficial than the duty of others performed well. Losing one's life in performing duty is gOd. Duties of others can cause fear. (KARM 03 / 35).

Now Arjuna raised a doubt.
Why does a person quite unwillingly and ceaselessly sin? By whom he is motivated? He appears to be forced. (KARM 03 / 36).
Krishna replied.
Realise that lust and anger are born from the quality of the kingly quality of enjoyment. These two are difficult to satiate. They cause sin. These are the greatest enemies. (KARM 03 / 37).
Just as fire is covered by smoke, a mirror is covered by dust, womb is covered by umbellical fluid, all this world is covered by the lust. (KARM 03 / 38).
Lust is the eternal enemy of a wise person. Lust craves for all difficult things. Lust is like fire. It covers the knowlege and wisdom. (KARM 03 / 39).
It is said that senses, mind and intellect are the shelters for the lust. Lust tempts and captivates a
bodied creature by overcoming the knowledge and wisdom. (KARM 03 / 40).
Hence, Oh Arjuna first control and capture your senses. Then overcome the lust which destroys the
knowlede and wisdom and leads to sin. (KARM 03 / 41).
Senses are great. Mind is greater than the senses. Intellect is greater than the mind. The (human)
soul is greater than the intellect. (KARM 03 / 42).
Thus realise that living soul is greater than intellect. Then with the help of (Supreme???) Soul
stabilise your human soul. Then conquer the invincible enemy 'the lust'. (KARM 03 / 43).

"Act! (Do karma)"
The word 'karma' has many meanings. Two, which apply here: 1. Rituals and sacrifices prescribed
by customs and scriptures. 2. Duties prescribed by caste in which a person is born. 3. The gOd and
bad actions accumulated from past births and this birth.

Chapter 4: gnAna yOga
BHAGAVADGITA Chapter 4 -GNANA YOGA
(Unified or yoked State of Knowledge)

GY 01
imam vivasvatE yOgam prOktavAn aham avyayam
vivasvAn manavE prAha manur ikshvAkavE abravI
GY 02
Evaṃ parampaṇaṇaṃ imam rAjarshayO vidu:
sa kAIEnEha mahatA yOgO nashTa: paramtapa
GY 03
sa EvAyaṃ mayA tE adya yOga: prOkta: purAtana:
bhaktO asi mE sakhA chEti rahasyam hi Etad uttamam
arjuna uvAcha
aparam bhavatO janma param janma vivasvata:
katham Etad vijAnLyAm tvam Adau prOktavAn iti
SrIbhagavAn uvAcha
bahUnI mE vyatItAnI janmAnI tava ca arjuna
tAnI aham vEda sarvAnI na tvam vEttha paramtapa
GY 06
ajO api sann avyayAtmA bhUtAnAm ISvarO api san
prakrutiṃ svAm adhishThAyA sambhavAmi AtmamAyayA
GY 07
yadA yadA hi dharmasya gLAnir bhavati bhArata
abhTyutthAnam adharmasya tadAtmAnam srujAmi aham
GY 08
paritrANAyA sAdhUnAm vinASAyA ca dushkrutAm
dharmasamsthApanArthAyA sambhavAmi yugE yugE
GY 09
janma karma ca mE divyam Evam yO vEtta tatvata:
tyaktvA dEham punarjanma naiti mAm Eti sO arjuna
GNANA 10
vitarAgabhayakrOdhA manmayA mAm upASritA:
bahavO gnAnatapasA pUtA madbhAvam AgatA:

Krishna said: I taught this infinite PATH OF KNOWLEDGE (POK) to the Sun. The Sun taught it
to Manu. Manu taught it to Ikshvaku. (POK 1)
The POK was passed on from generation to generation and many ascetic kings (kings matured into
sages) benefited. With afflux of time, it melted away. (POK 2)
You are my devotee and bossm friend. Hence I am teaching you this POK to you, though it is
ancient and secret. (POK 3)
Arjuna said: The Sun was born prior to you. I am unable to appreciate, how it is possible for you to teach the POK to the Sun? (POK 4)

Krishna said: You and I have passed through several rebirths. I know them all. But you do not know. (POK 5)

I am birthless. I am infinite. I am the Lord of all Creatures. Yet, I accept a potent-but-tolerant (Satvic) nature and by my own power of delusion (deluding others), I descend to the Earth. (POK 6)

Whenever there is threat to righteousness and falsehood rises its head, I create myself. (POK 7). To rescue the gentle and pious and destroy the evil doers and to restore the righteousness, I appear in all Ages. (POK 8).

The one who understands me correctly, philosophically, will not have a rebirth after shedding the body. He attains me. (POK 9).

Many of those who shed temptation, fear, anger, fill their hearts with thoughts of me, take shelter in me, purify themselves with awareness and penance. They attain me. (POK 10).

Oh Arjuna! I shower my benevolence in proportion to the dedication the devotees show towards me and serve me. Humans act in the same manner as I act. (POK 11)

Result conscious devotees worship mundane Gods. They get quick results on Earth itself. (POK 12)

The four caste system has been created by me. The classification of the four castes is in accordance
with the qualities and actions. Though I created the castes, I am not the 'Doer'. I am infinite. (POK 13)

Krishna said: Actions do not touch me. I have no interest in the result of actions. Those who understand me in this manner will also not be bound by their actions. (POK 14)
The deliverance seekers of the past having understood this unbindability by Actions did their Actions in a spirit of detachment. Hence, you can also emulate them and perform all actions unbound. (POK 15).

What is action? What is Relinquishment? Even scholars err in distinguishing between the two. I shall teach you that 'Action' by knowing which you can deliver yourself from the inauspicious and troublesome bonds of family. (POK 16)
There is a need to know the differences among Action, Relinquishment, Result Relinquished Action. (POK 17)
A person who can trace 'Relinquishment' in 'Action' and, 'Action' in 'Relinquishment' (vice versa) is the fittest and the wisest of humans. He becomes the practitioner of all types of Actions. (POK 18)
The one whose Actions are vacuous being free of desire and intent, is regarded as the scholar whose actions have been incinerated by the fire of Awareness. (POK 19)
The one who having abandoned the fruits of his Action, who is detached, who is ever content, who is homeless, in spite of performing all the actions, does really nothing. (As God as not performing). (POK 20)

GY 21
nirAsIr yatachittAtmA tyaktasarvaparigraha:
SArIram kEvalam karma kurvan nApyOti kilbisham
GY 22
yadruchchhAlAbhasamtushTO dvamdvAtIOM vimatsara:
sama: siddhAv asiddhau ca krutvApi na nibadhyatE
GY 23
gatasamgasya muktasya gnAnAvat sthita chEtasa:
yagnAyA charata: karma samagram pravillyatE
GY 24
brahma arpaNam brahma havir brahma agnau brahmaNA hutam
brahmaiva tEna gamtavyam brahma karma samAdhinA
GY 25
daivam Eva aparE yagnam yoGina: paryupAsatE
brahmAgnAv aparE yagnam yagnEnaivOpajuhvati
GY 26
SrOtrAdInIndriyANi anyE samyamAgnishu juhvati
SabdAdIn vishayAn anya indriyAgnishu juhvati
GY 27
sarvANIndriyakarmANi prANakarmANi ca aparE
AtmasamyamayOgAgnau juhvati gnAnadIpitE
GY 28
dravyayagnAs tapOyagnA yOgayagnAs tathAparE
svAdhyAyagnAaayagnAS ca yataya: samSitavratA:
GNANA 29
apAnE juhvati prANam prANE apAnam tathAparE
prANApAnagatI ruddhvA prANAyAmaparAyaNA:
GY 30
aparE niyatAhArA: prANAn prANEshu juhvati
sarvE api EtE yagnavidO yagnakshapitakalmashA:  
GY 31
yagnaSishTAmrutabhujO yAmti brahma sanAtanam
nAyam lOkO asti ayagnasya kutO anya: kurusattama  
GY 32
EvaM bahuvidhA yagna vitaT brahmaNO mukhE
karmajAn viddhi tAn sarvAn EvaM gnAtvA vimOkshyasE  
GY 33
SrEyAn dravyamayAd yagnAj gnAnayagna: paramtapa
sarvam karmAkhilam pArtha gnAnE parisamApyatE  
GY 34
tad viddhi praNipAtEna paripraSnEna sEvayA
upadEkshyamtE gnAn gnAnInas tatvadarsina:  
GY 35

yaj gnAtvA na punar mOham EvaM yAsyasi pAmdtava
yEna bhUtAni aSEshENa drakshyasi Atmani athO maI  
GY 36
api chEd asi pApEbhya: sarvEbhya: pApakruttama:
sarvam gnAnaplavEnaiva vrujinam samtarishyasi  
GY 37
yathaAidhAmsi samiddhO agnir bhasmasAt kurutE arjuna
gnAnAgni: sarvakarmAgni bhasmasAt kurutE tathA  
GY 38
na hi gnAnEna sadruSam pavitram iha vidyatE
tat svayam yOgasamsiddha: kAIEnAtmani vindati  
GY 39
SraddhAvA&labhatE gnAnam tatpara: samyatEndriya:
gnAnam labdhvA parAm SAmtim achirENAdhigachchhati  
GY 40

agnA ca aSraddadhAnaS ca
nAyam lOkO asti na parO na sukham samSayAtmana:  
GY 41
yOgasanyastakAramAn
gnAnasamchhimnasamSayam
Atmavamtam na karmAgni
nibadhnmnti dhanamjaya  
GY 42
tasmAd agnAnasambhUtam hrutstham gnAnAsinAtmana:
chhittvainam samSayam yOgam AtishThOttishTha bhArata

A person without desires, who controlled his senses, does not accept any type of things, using the body only for performing actions, does not get sin. (POK 21).
A person who is contented with whatever is received by his efforts but without being begged and craved for, who is frE from the duality of heat and cold, who is frE from enemy, equanimous both to accomplishment and failure, is not bound by his actions, (POK 22).
Actions of a detached person, discharged person, person whose intellect is bright with knowledge, person who performs actions for sacrificial worship -- will be null for the purpose of binding him. (POK 23).
Everything is a form of the Supreme Spirit --- the pieces of wOd used in the sacrifice, the clarified butter and other fOd seen t through the sacrificial fire, the fire, and the whole rite is the Supreme Spirit. The satisfaction which the person with complete concentration receives from the sacrifice is also the Supreme Spirit. (POK 24).
Some of Sages perform the Divine Sacrifices with great effectiveness. Some other sages of "Knowledge", using the Sacrifice as a tool burn the Action-in-the-form-of-Sacrifice (Sacrifice is also a form of Action) in the fire of the Sacrifice. (POK 25).

Self control is a fire. In that fire, the controlled persons burn their senses of hearing. For some others, the senses are the fire. In that fire, they offer as sacrifice the "sounds". (POK 26).

Some sages sacrifice all their Actions from their senses, Actions of respiration in the fire of Self Control (POK 27).

The sacrifices are of different types. Sacrifices using physical materials, Sacrifices of austerities and penance, Sacrifice of Union aimed at the Supreme Spirit, Sacrifice of Learning the Scriptures (Vedas) and another Sacrifice of Understanding the Scriptures -- all these are performed by staunch dedicated ascetics. (POK 28).

Those who are well versed in Breath-regulation sacrifice the "life wind" to the "downward wind" (They combine both the winds). When they release wind, they sacrifice the downward wind in the life wind. While filling and restraining the breath, they become masters in the Breath regulation.

Some of them when they control the fOd, sacrifice the life wind in the life itself. (POK 29).

All these experts of Sacrifices have their sins cleansed by the sacrifices. They eat the residues of the sacrificial offerings which is like heavenly nectar and attain the Eternal Supreme Spirit. (POK 30).

A person devoid of sacrifices, cannot get this Earth itself. Where is the question of his getting the Heavens? (POK 31).

The Vedas which have emerged from the mouth of the Supreme Spirit, have described different types of sacrifices. Know that all these are born from Actions. If you realise the link between the sacrifices and the Actions, you will be freed from the bonds of Actions and their results. (POK 32).

The Knowledge using sacrifice (using knowledge as a tool) is better than a Material using sacrifice. Because, the Actions and their results end in the Awareness (Knowledge). (POK 33).

Wise and knowledgeable men impart such awareness. Approach them, bow and kneel before them, enquire from them in depth, serve them and acquire the knowledge. (POK 34).

By receiving which knowledge, you will not again be caught in this type of temptation, using that knowledge you can save all the creatures in your living soul and thereafter in me who is the Supreme Spirit. (POK 35).

You may be the worst sinner among sinners. Boarding the ship of "Knowledge" you can cross the Ocean of Sin easily. (POK 36).

Arjuna! Just as the fire engulfs and captures the pieces of wood in the sacrifice, the fire of Knowledge will engulf and capture the masses of Actions. (POK 37).

There is no education/skill/art which is as sacred as the Knowledge. A person of "Relinquished-Result-Actions" will gradually attain the Knowledge in his own heart. (POK 38).

A person who is dedicated, sincere, who has well regulated his senses gets knowledge. So on after getting the Knowledge, he acquires the ultimate Peace. (POK 39).

A person who is ignorant, insincere and a doubter perishes. He neither gets happiness in this world nor in the other world. (POK 40).

By relinquishing his Actions by adopting the "Relinquish-Results of Actions" method, who has his doubts completely collapsed by Knowledge, who understands the true form of the "Supreme Spirit" is not bound by his Actions. (POK 41).

Hence, using the Sword of Knowledge, break into splinters your evil spirit of "Doubts". Arise! Arise! (POK 42).

Chapter 5: karma sanyasa yOga
BHAGAVADGITA CHAPTER 5 -KARMA SANYASA YOGA
Unified State of relinquishment of Action

Arjuna uvAcha
KARMA SANYAS 001
sanyAsam karmaNaM krushNa punar yOgam ca Samsasi
yach chhrEya EtayOr Ekam tan mE brUhi suniSchitam
SrIbhagavAn uvAcha
sanyAsa: karmayOgaS ca ni:SrEyasakarAv ubhua
Arjuna said: 'First, you have explained me the 'Relinquishment of Action'. Later, you have explained the 'Action'. Pl. tell me clearly which is more beneficial?' (KS 1)

Krishna said: Both 'RESULT RELINQUISHING ACTION' and 'TOTAL RELINQUISHMENT' are equally beneficial. But between the two 'Self less Action' is better than 'Relinquishment of Action'. (KS 2)

Know that 'Who neither craves nor abhors, is the TRUE RELINQUISHER. He is frE from te duality of love and hate. He gets frEd from the bondage of mundane family attachments. (KS 3)

Ignorant treat 'Result Relinquishing Action' and 'Relinquishment' as separate. Not the scholars. If a person practises, at least one mental State effectively, he will get the fruits of both -- deliverance. (KS 4)

Whatever State an Action relinquisher reaches, the Result Relinquishing Doer also reaches.(KSY 5) 'Result Relinquishing Action' and the 'Total Relinquishment' have same effects. One who can appreciate this is a true visionary. (KS 6)
The sages do Actions for cleansing their Intellect. They act without any interest in results. They act
with their body, mind, intellect and uninterested senses. (RAA 11).
There are two types of persons. 1. Sincere persons performing result-relinquished-actions, having sacrificed the results, attain peace of mind. 2. Insincere persons performing result-oriented-actions are bound by their own actions. (RAA 12).
The living soul which conquered the senses of the body of nine doors (holes), by relinquishing result oriented actions will be happy. Neither they themselves make their 9 hole body to perform such actions or make others perform on their behalf. (RAA 13).
The Almighty is not creating the actions, their doers and their interest in the actions. The nature of the creatures itself i.e. ignorance is playing on the creatures. (RAA 14).
The Almighty does not take the virtues and sins of anybody. Creatures get tempted by the birth of knowledge of form (my body, your body, his body, this, that etc.) owing to ignorance. Because of love of its own body, the animals (including human) believe that they themselves are the doer. (RAA 15).
This body oriented sensation must get destroyed by the knowledge of God. The knowledge of such persons glows brilliantly like the Sun and lights up the philosophical essence of the Almighty. (RAA 16).
Those who concentrate their intellect on the Supreme Spirit (Almighty God), whose souls are filled with the Supreme Spirit, those who are dedicated to the SS, those who are devoted exponents of the SS, they shall have no rebirth. Their sins will be cleansed with Knowledge. (RAA 17).
Such scholars will be equanimous to a well educated and modest Brahmin, cow, elephant, dog, outcaste. (RAA 18).
Whose mind balanced with the equanimity, defeats this mundane world. This is because, the Supreme Spirit is emotion free and equanxious. Hence the balanced persons harmonize themselves with the Supreme Spirit. (RAA 19).
The equanxious person united with the Supreme Spirit, man of steady wisdom, conquerer of temptation will not feel happy when he gets things dearer and does not get depressed when things not dear happen. (RAA 20).
The person United with the Supreme Spirit does not have any interest in things which provide external touch. He enjoys supreme bliss which abides in his soul. Having his soul united with the SS, he enjoys endless joy. (RAA 21).
The amusements, enjoyments, miseries and sorrows generated by senses, (particularly external touch) have a beginning and an end. Hence wise scholars do not relish them. (RAA 22).
A person who before this body degenerates and in this birth itself resists and conquers the intensity and speed of the lust and anger. Such person along becomes a sage. (RAA 23).
That person who rejoices within himself, who plays and rests within himself, who see within himself, is the real sage who attains union with the Supreme Spirit. (RAA 24).
The sages get the union when their sins are cleansed, their soul are free from the duality of "My and not mine", and they become interested in the welfare of all the livings. (RAA 25).
The get a quick union with the SS, when they become free from anger and lust; their active mind is fully regulated. (RAA 26).
Having removed the external sensations of touch from the mind, concentrated the vision from eyes on the spot between the two eye brows, equalising the living wind (lungs) and the downward wind (bowels) at the navel, will be relieved from the cycle of births and deaths, during the lifetime itself. (RAA 27).
Who has conquered the desire, fear and anger, is strongly interested in deliverance, has regulated senses, mind and intellect. (RAA 28).
The man who recognises that I am the receiver of all sacrificial offerings, as the Lord of all Heavens, and the well wisher of all creatures will attain peace and deliverance. (RAA 29).

Chapter 6: Atma samyama yOga or dhyAna yOga
BHAGAVADGITA CHAPTER 6 - ATMA SAMYAMA YOGA (SELF CONTROL)
also called: "DHYANA YOGA"
Unified or yoked state of meditation / self-restraint.

ATMA SAMYAM 001
anASrita: karmaphalam kAryam karma karOti ya:
sa sanyAsI ca yOgI ca na nir agnir na ca akriya:
ASY 2
yam sanyAsam iti prAhur yOgam tam viddhi pAmd`ava
na hi asanyasta samkalpO yOgI bhavati kaS ca na
ASY 3

ArurukshOr munEr yOgam karma kAraNam uchyatE
yOgArUd`hasya tasyaiva Sama: kAraNam uchyatE
ASY 4
yadA hi nEndriya arthEshu na karmasv anushajjatE
sarva samkalpa sanyAsI yOga arUd`has has tadOchyatE
ASY 5
uddharEd AtmanAtmAnam nAtmAAnam avasAdayEt
Atmaiva hi AtmanO bandhum Atmaiva ripur Atmana:
ASY 6
bandhum AtmAmanas tasya yEna atmaivAt manA jita:
anAtmAmanas tu SatrutvE vartEtAtmaiva Satruvat
ASY 7
jitAtmana: praSAmasya paramAtmA samAhita:
SItOshNa sukhaduh:khEshu tathA mAna avamAnayO:
ASY 8

gnAna vignAna truptAtmA kUTasthO vijitEndriya:
yukta iti uchyatE yOgI samalOshTASmakAmchana:
ASY 9
suhrun mitrar yudAIna madhyaastha dvEshya bandhushu
sAdhushv api ca pApEshu samabuddhir viSishyatE
ASY 10
yOgI yumjIta satatam AtmAman rahasi sthita:
EkAki yatachittAtmA nirASIr aparigraha:
ASY 011
Suchau dESE pratishThApya sthirm Asanam Atmana:
 nurtuychchiritam nAtinIcham ca ilAjinakuSOttaram
ASY 012
tatraikAgram mana: krutvA yata chitt Endriyakriya:
upaviSyAAsanE yumjyAd yOgam AtmA viSuddhayE
ASY 013

tsamam kAyaSirOgrIvam dhArayann achalam sthira:
samprekshya nAsikAgram svam diSaS ca anavalOkayan
ASY 014
praSAmAtmA vigatabhIr brahmachArivratE sthita:
mana: samyamya machchittO yukta AsIta matpara:
ASY 015
yumjann Evam sadAtmAman yOgI niyatAnAnasa:
SAmtim nirvANaparamAm matsamstAm adhigachchhati
ASY 016
nAtyaSnatas tu yOgO asti na ca ikAmtam anaSnata:
na ca atisvapnaSIlasya jAgroatO naiva ca arjuna
ASY 017
yumkAhAravihArasya yuktachEshTasya karmasu
yuktasvapnAvabOdhasya yOgO bhavati du:khahA
ASY 018
This chapter is called the Union of Self Control or the Union of Meditation. Better phrase is Path of Self Control (POSC).

Krishna answered here, the question of who is real relinquisher (SanyAsi). A person who discharges his duties without expecting results is the real relinquisher and united person- UP. (yogi-whose human soul united with the Supreme Spirit). A person who abandons the sacrificial fire is...
not a relinquisher. A person who abstains from his duties (body, family, social) is not a uniter. (POSC 1).

What the scholars call 'relinquishment', please know that, is the 'Union'. This is because a person who does not forego desire and the desire motivated action (DMA) is not a UP. (POSC 2).

For an ascetic who wants to mount the Path of Undisturbed Meditation (PUM), the best tool is Result Relinquished Action. If he wants to attain Union with the Supreme Spirit, again RRA is the tool. (POSC 3).

He is called Union-Mounted who is DMAR (Desire Motivated Action Relinquisher). He will not have interest in actions which are instrumental in attaining sensual objects. (POSC 4).

A person should rescue his soul by himself. He should not allow it to collapse. For him, his own soul is the relative. Own soul is the enemy. (POSC 5).

Comment: The poet stresses the importance of soul in the resurrection of humans. In this verse and the following verse, the poet uses the word soul to mean mind, intellect, inner person and the soul.

A person who captures and conquers one's own mind will have his mind and intellect as his relative. A person who is not a conqueror of senses, his own mind works like a fore. (POSC 6).

The soul of a conqueror-of-soul (COSoul), person of steady wisdom, UP (United person whose soul is in tandem with the Supreme Spirit) shall be equanimous and enduring to the whims of heat and cold, honor and dishonor. (POSC 7).

A UP, UMP (Union Mounted Person travelling in the direction of the Union) will have an intellect satiated with knowledge and awareness. He is unemotional. He is conqueror of senses (COsenses). (POSC 8).

UP-UMP will be equanimous to everybody: warm hearted persons and well wishers, friends, foes, indifferent persons, neutrals, haters, relatives, monks, sinners. (POSC 9).

UP-UMP will always keep his soul united with the Spirit. He maintains solitude. He does not come out open. He has a regulated intellect and soul. He is uninterested and detached. He does not receive or expect things from others. (POSC 10).

Comment: Now follows a description of the place and posture for meditation.

He should sit at a clean place. The seat is to be stable. Not to be too high nor too low. Covered with a deer skin and 'kusa' grass. (POSC 11).

Then he should concentrate his mind and redirect the organs and senses to meditation aimed at cleansing the mind. (POSC 12).

His body, head, and neck should be at an equal vertical plane and stable. He should not look at sides and concentrate his gaze on the tip of his nose. (POSC 13).

He should keep his mind peaceful, free from fear and anxiety, maintain celibacy, restrain his mind and settle it on me and filled with thought of mine. (POSC 14).

The UP-UMP who always keeps his mind on the Path of Meditation (POM) with a regulated mind will attain the ultimate peace and bliss. (POSC 15).

An excess cannot become an UP-UMP. An anorex is also not entitled to. Neither an excess sleeper nor an insomniac can be a UP-UMP. (POSC 16).

A person with regulated food, movement, moderation in actions, moderate sleep and wakefulness can get UP-UMP. (POSC 17).

The person whose well regulated mind is settled in his soul, who has no consciousness of luxuries and comforts, can be called a UP-UMP. (POSC 18).

The mind of a UP-UMP is compared to a lamp well protected with glass shields from all sides and is unmoved by wind. (POSC 19).

A person in a state of mind in coition with the Union, seeing his own soul and satisfies itself, (POSC 20)

A person in which State of mind realises the supreme joys of Union which can be realised only outside the pale of senses, in which State of mind remains unmoved from the soul, (POSC 21) by attaining which, he does not long for any other greater benefit or profit, by attaining which is not moved by the most unbearable sorrow, (POSC 22)

-- know that State of Mind to be the Union free of Joy and Sorrow. That Union is to be practised
with a mind filled with courage and perseverance. (POSC 23).
A person should by abandoning all luxuries from Desire Driven Actions completely and
withdrawing the senses from all seen sual objects, using courageous intellect settling the mind in the
soul, must not think of anything else. He must become detached. (POSC 24, POSC 25).
As and when the mind deviates and runs towards seen sual pleasures, then and there it should be
controlled and kept under leash. (POSC 26).
The supreme bliss resides in a UP-UMP who is frE from anger and whose mind is stable and
peaceful, who is frE from sinner, who is full of spirituality, (POSC 27).
The UP-UMP who always kEps his soul in harmony, will be frE of sin and will comfortably get
united with the Supreme Spirit and becomes a "delivered person while alive". (POSC 28).
A UP-UMP, sEs his own soul in all the living creatures and the souls of all creatures in his own
self. This is in essense the Supreme Spirit. He becomes a person of equanimous vision. (POSC 29).
I shall not be invisible to a person who sEs me in every creature, and sEs all the creatures in me.
Nor, he will be invisible to me. (POSC 30).
A person who recognises me in all the creatures and serve me with a unified mind, he will be
existing in me at all times and in all states. (POSC 31).
A person who treats the joys and sorrows of all the creatures as his own, he is a great UP-UMP.
(POSC 32).

Arjuna uvAcha
yO ayam yOgas tvayA prOkta: sAmyEna madhusUdana
EtasyAham na paSyAmi ca mchalatvAt sthitim sthirAm
ASY 034
cA mchalam hi mana: krushNa pramAthi balavad drud`ham
tasyAham nigrAham manyE vAyOr iva sudushkaram
SrIbhagavAn uvAcha
asamSayam mahA bAhO manO durnigrAham ca lam
abhyAsEna tu kaumtEya vairAgyENa ca gruhyatE
ASY 036
asamyatAtmanA yOgO dushprApA iti mE mati:
vaSyAtmanA tu yatatA SakyO avAptum upAyata:

Arjuna said: 'You have spoken about the equanimity of a UP-UMP. As mind is fickle, I am unable
to identify its state of its equilibrium. (POSC 33). Krishna! Mind naturally is fickle, dangerous and
difficult to overcome. Hence I condier that It will be extremely hard to control and resist it just as it
will be difficult to resist the wind. (POSC 34).
Krishna said: KaumtEyA! Oh man of strong arms! It is difficult to resist the mind, no doubt. But by
practice and renunciation, it can be controlled. (POSC 35).
It is difficult for a person whose mind is not controlled, to attain Union. This is my mind (opinion).
But a person with a controlled mind, using effort and method can attain the Union. (POSC 36).

Arjuna uvAcha
ayati: SraddhayOpEtO yOgAch ca litamAnasa:
aprApya yOgasamsiddhim kAm gatim krushNa gachchhati
ASY 038
kachchin nObhayavibhrashTaS chhimmAbhram iva naSyati
apratishThO mahA bAhO vimUd`hO brahmaNa: pathi
ASY 039
Etan mE samSayam krushNa chhEttum arhasi aSEshata:
tvad anya: samSayasyAsya chhEttA na hi upapadyatE

Arjuna said: A sincere person, who fails to control deviations of his mind from the Union, what
State will he get in course of time, in lieu of the Union? (POSC 37).

(Addressing Krishna, as a person of Great arms) Does not a person who gets lost from the path of Union of Result Relinquished Action (RA) and the Path of the Union with the Supreme Spirit, lose the shelter of ascetic practices? Won't he become like a cloud dispersed by wind? (POSC 38).

Krishna! Only you dispel this doubt of mine! No other person can clear this doubt. (POSC 39).

Krishna said: PArtha! 'Anybody who gets displaced from the Path of Union, will not get condemned in this world or the Heaven. Anybody who undertakes a path which is auspicious, will never suffers a bad patch. (POSC 40).

Comment: Here is a promise of gOd heavens and rebirth as rich man
A person who fails in UP-UMP will get appropriate heavens which virtuous persons get entitled to and live there for a long time. Thereafter, they will be born in clean, reputed and rich families. (POSC 41).
Otherwise, he will be born in a clan of philosophers and UP-UMPs. That type of birth is difficult on Earth. (POSC 42).

Oh Son of Kuru clan! When he gets such rebirths (clean, reputed, rich families, families of philosophers etc.), he will also inherit his original devotion and path of Intellect from the previous birth. He will revive and continue his efforts to attain the Union. (POSC 43).
In the new birth, though he may not have deliberate wish to take the Path of Union, the effect of the practice of the previous birth will influence him and make him to try. Though he is interested in the path of Union, he will violate the 'spirit of the Sound'. (POSC 44).
The reborn, who tries harder than what he did in his previous births, will get his sins cleansed and by the benefit of the Practices of Union made by him in a number of his previous births. (POSC 45).
A UP-UMP is greater than and superior to ascetics who do penance, scholars and knowledgeable persons, and doers of Rituals. This is my view. Hence O Arjuna, you also become a UP-UMP.
(POSC 46). Among the UP-UMPs the one who concentrates on me completely and serves me is the best and greatest. This is my view. (POSC 47).

**Chapter 7 : vignAna yOga**

BHAGAVADGITA CHAPTER 7 -VIGNANA YOGA

Yoked or unified State of awareness

VIG 07 / 01
maI AsaktamanA: pArtha yOgam yumjan madASraya:
asamSayam samagram mAm yathA gnAsyasi tach chhruNu

Krishna says: 'Listen to me! Take interest and refuge in me. Unite with me. You will know me completely.'

VIG 07 / 2

gnAnam tE aham savignAnam idam vakshyAmi aSEshata:
yat gnAtvA nEha bhUyO anyat gnAtvyam avaSishyatE

K says: 'I shall teach you that complete knowledge, by learning which you will not have to learn any other knowledge again.'

VIG 07 / 03
manushyANAm sahasrEshu kaS chid yatati siddhayE
yatatAm api siddhAnAm kaS chin mAm vEtti tatvata:

One among a thousand tries to attain me. In spite of their best efforts only one understands me philosophically.

VIG 07 / 04
bhUmir ApO analO vAyu: kham manO buddhir Eva ca
ahamkAra itIyam mE bhinnA prakrutir ashTadhA

Krishna said 'Earth, water, fire, wind, sky, mind, intellect, ego --these eight are my different natures.'

VIG 07 / 05
aparEyam itas tv anyAm prakrutim viddhi mE parAm
jlvabhUtAm mahA bAhO yayEdam dhAryatE jagat

Krishna says: Apart from these external 'natures', know that I am the real 'nature' which supports this Universe.

VIG 07 / 06
Etad yOnIni bhUtAni sarvANi iti upadhAraya
aham krutsnasya jagata: prabhava: pralayas tathA

Krishna said: 'At the time of great disaster, I re-create all the creatures.'
VIG 07 / 07
mat ta: parataram na anyat
kim chid asti dhanamjaya
maI sarvam idam prOtam
sUtrE maNigaNA iva

Krishna said: 'Beyond me, there is nothing else. All the 'natures' remain in me like gems in a bead.'

VIG 07 / 08
rasO aham apsu kaumEya prabha asmi SaSI sUryayO:
praNava: sarva vEdEshu Sabda: khE paurusham nrushu

Krishna said: I am like the essence in water. I am like the light in the Sun and the MOn. The sounds, tones of the Vedic chants. The sky. The valor of men.

VIG 07 / 09
puNyO gandha: pruthivyAm ca tEjaS ca asmi vibhAvasau
jIvanam sarvabhUtEshu tapaS ca asmi tapasvishu

Krishna said: 'The swEt smell of the Earth is I. The brilliance of Fire is I. The living force among all creatures is I. The penance of the ascetics, is I.'

VIGNANA 10
bIjam mAm sarva bhUtAnAm viddhi pArtha sanAtanam
buddhir buddhi matAm asmi tEjas tEjasvinAm aham

Krishna said: 'I am the seed in all creatures. I am the intellect, among intellectuals. I am the brilliance in the brilliant persons.'

VIG 07 / 11
balam balavatAm ca aham kAma rAga vivarjitam
dharma aviruddhO bhUtEshu kAmO asmi bharatarshabha

Krishna says: 'I am the 'strength' among strong persons who are frE from desire and passion. I am the 'desire' among those wishful persons who are virtuous.'

VIG 07 / 12
yE ca iva sAtvikA bhAvA rAjAsAs tAmasAS ca yE
mat ta Eva iti tAn viddhi na tv aham tEshu tE maI

Krishna says: 'These thrE types (SAtvika=Energetic but peaceful and self controlled, RAjasa=kingly-excitable, TAmasa = ignorant-inactive) of traits in humans are I.'
Krishna said: SRT (SAtvik, RAjas, TAmas)-these thrE qualities of mine make the entire world. Ignorant persons under temptation do not understand me as the ultimate and the infinite.
yEshAm tv amtagatam pApam janAnAm puNyakarmaNAm
tE dvamdvamOhanimuktA bhajamtE mAm drudhavratA:
VIG 07 / 29
jAmarAmarNamOkshAya mAm aSritya yatamti yE
tE brahma tad vidu: krutsnam adhyAtmam karma ca akhilam
VIG 07 / 30
sa adhibhUta adhidaivam mAm sAdhi yagnam ca yE vidu:
prayANa kAIE api ca mAm tE vidur yuktA chEtasa:

arjuna uvAcha

This magic spell of mine which is divine and full of supreme qualities cannot be overcome. However, those who take refuge in me can cross this difficult spell. (07 /14).

Those humans who are knaves, fools, lowest of the humans, those having a knowledge deprived by delusion, those who have a demoniacal nature, do not take shelter in me. (07 /15).

Four types of people carrying gods from their previous births, serve and worship me. 1. Desperate devotees in a miserable state 2. Seekers of Knowledge of Supreme Spirit 3. Seekers of wealth and luxuries; 4. Devotees who already have an awareness of my Nature. (07 /16).

Among the four, the Knowledgeable Devotee who is in Union with me (UP-UMP) and the philosophical person is very dear to me. Because I am dearer to him, he is dearer to me. (07 /17).

All the four types are great, but the Knowledgeable Devotee is a form in harmony with me. This is my will. This is because, the person will have his mind focused to me and take refuge in me as the best resort. (07 /18).

After several births, a person who becomes knowledgeable and is aware that the entire Universe is full of VAshudeva (Me) takes refuge in me. Such great souls are difficult to get. (07 /19).

Those persons whose knowledge is overtaken by desires, worship other Gods following the rules applicable for praying such Gods who are accessible to such persons by their very nature. (07 /20).

Whomsoever God such person prefers to worship, such God is only an attribute of me. Hence as I am present in them also, I generate faith and interest in such person to worship the Gods of their choice. (07 /21).

That person sincerely worshiping such Gods, gets his desires fulfilled by such God, as appropriately decided by me. (07 /22).

At the end, the results the worshippers of other Gods get are not everlasting. Worshippers of sundry Gods are getting Sundry Gods only. My worshippers attain Me. (07 /23).

Though I am the greatest, supreme, infinite and indestructible, and super-natural person, ignorant and unwise persons cannot understand my grandeur and view me only as a person bearing the mundane mortal human bodies. (07 /24).

As I hide myself in a mask of "Spell of Union", this foolish and ignorant humanity cannot recognise me who has no birth and death. (07 /25).

I know the past, present and future Creatures. But Nobody else can recognise me. (07 /26).

In this Nature (Universe) all the Creatures get tempted by dualities of likes and dislikes, joys and sorrows. (07 /27).

The sins of the people who perform pieties get destroyed. They will be freed from the dualities (likes and dislikes, joys and sorrows). They will be serving me with determination. (07 /29).

Those who identify me with the Supreme Creature, Supreme God, Supreme Sacrifice place their mind settled in me. Even at the time of death, they realise me. At any stage, they do not get deluded. (07 /30).

Chapter 8: akshara parabrahma yOga
BHAGA$ADGITA CHAPTER 8 -AKSHARA PARA BRAHMA YOGA
also called: Taraka parabrahma YOga

Yoked or unified state of Supreme Indelible Soul
This chapter is also known as TAraka Brahma YOga. TAraka Brahma means the Supreme Spirit which helps the creatures to cross the ocean of life and family. Arjuna asked: 'Oh the Greatest of the Greatest! What is that Supreme Spirit? What is Spirituality? What is Action? What is Supreme and Supernatural? Why it is called the Supreme God? (08 / 1).

SrIbhagavAn uvAcha
aksharam brahma paramam svabhAvO adhyAtmam uchyatE
bhUtabhAvOdhamkaraO visarga: karmasamgnita:
That spirit which has no destruction, is the Supreme Spirit. It is said that living soul is the meta spirit. The cohabitation and coition which is responsible for the creation and existence of the creatures is called the Action. (08 / 3).

rem: Action in the previous chapters referred to performance of duty. Here it seems to have taken a mundane daily and family chores)

The meta spirit is the ephemeral idea of self (body). The God is the Supreme Spirit. I am the Supreme Sacrifice. As a Supreme Spirit, I reside in creatures also and perform sacrifices and other Actions. (08 / 4).

One who meditates on me and sheds this body attains me. There is no doubt in this. (08 / 5).

At the time of death whatever ideas and themes the living soul meditates on, it will be filled with those forms, ideas and themes and attain those forms, ideas and themes. This implies that type of
rebirth depends on the thoughts of the soul at the time of death. 08 / 06.
Hence always meditate on me and fight the war. Dedicate your mind and intellect to me. You will
attain me. There is no doubt in this. (08 / 7).
O Son of Prutha! By the Path of Practice of Union and your consciousness focused on me and
nothing else, you will attain the Supreme Spirit. (08 / 8).
Omniscient, Ancient, Omnipotent, Micronic, Omni-creator, Absolute Unthinkable Infinite, Self
luminous like the Sun, Supernatural being -- whoever meditates at the time of death on this
Strength of Union and harmony 3. Devotion. (08 / 9) and (08 / 10).

AKSH 08 / 011
yad aksharam vEdavidO vadamti; viSamti yad yatayO vItarAgA:
yad ichchhamT brahmacharyam ca ramti; tat tE padam samgrahENa pravakshyE
AKSH 08 / 012
sarvadvArANi samyamyam manO hrudi nirudhya ca
mUrdhni AdhAyAtmana: prANAm AsthitO yOgadhAraNaM
AKSH 08 / 013
Om iti EkAksharam brahma vyAharan mAm anusmaran
ya: prayAti tyajan dEham sa yAti paramAm gatim
AKSH 08 / 014
ananyachEtA: satatam yO mAm smarati nityaSa:
tasyAham sulabha: pArtha nityayuktasya yOgina:
AKSH 08 / 015
mAm upEtya punarjanma du:khAlayam aSASvatam
nApuuvamti mahAtmA: samsiddhim paramAm gatA:
AKSH 08 / 016
A brahmabhuvanAl IOKA: punarAvartinO arjuna
mAm upEtya tu kaumtEya punarjanma na vidyatE
AKSH 08 / 017
sahasrayugaparyamtam ahar yad brahmaNO vidu:
rAtrim yugasahasrAmtAm tE ahOrAtravidO janA:
AKSH 08 / 018
avyaktAd vyaktaya: sarvA: prabhavamti aharAgamE
rAtryAgamE pralIyamtE tatraivAvyaktasamgnakE
AKSH 08 / 019
bhUtagrAma: sa EvAyam bhUtvA bhUtvA pralIyatE
rAtryAgamE avaSa: pArtha prabhavati aharAgamE
AKSH 08 / 020
paras tasmAt tu bhAvO anyO avyaktO avyaktAt sanAtana:
yA: sa sarvEshu bhUtvEshu naSyatsu na vinaSyati
AKSH 08 / 021
avyaktO akshara iti uktas tam Ahu: paramAm gatim
yam prApya na nivartantE tad dhAma paramam mama
AKSH 08 / 022
purusha: sa para: pArtha bhaktyA labhyas tv ananyayA
yasyAmtA:sthAni bhUtvAni yEna sarvam idam tatam
AKSH 08 / 023
yatra kAIe tv anAvruttim AAvruttim ca iva yOgina:
prayAtA yAmti tam kAlam vakshyAmi bharatarshabha
AKSH 08 / 024
agnir jyOtir aha: Sukla: shaNmaSa uttarAyaNam
I shall briefly tell about that thing which: 1. experts in Vedas say indestructible 2. ascetics enter by shedding attachments of love and hate 3. bachelors who follow the path of celibacy 4. is worth of attainment. (08 / 11).

Must control all the doors of the senses. Then regulate the mind in the heart. Focus the vision on the spot between the two eye brows. Take refuge in the spiritual acceptance of Union (synchronising the human soul with the Supreme Spirit). Meditating on and chanting the one letter: "Oum' which is the Supreme Spirit. -- Whoever does all these and sheds the body, he reaches the best of the States. (08 / 12) (08 / 13).

I shall become facile to that UP-UMP (whose soul is in tandem with the Supreme Spirit) who always meditates on me and thinking about nothing else. (08 / 14).

Those who attain me will never have to suffer the ephemeral and sorrow house of rebirth. (08 / 15).

All the heavens upto the Heaven of Creator (Here Brahma means the God entrusted with the function of Creation, in the hierarchial organisation) are rebirth oriented. But whoever reaches me, he shall have no rebirth. (08 / 16).

Thousand ages (Comment: not years </em>) make a 'Day' for the Four headed Creator. Another thousand ages will be night for him. Those who know this will be scholars of day and night. (08 / 17).

When it dawns for the Creator, all the creatures will be born from "Inexpressible". When the dusk for the Creator starts, the creatures merge into that form from which they emerged. (08 / 18).

The group set of all the creatures take birth again and again as long as it is day for the Creator till it is night for the Creator. With the dawn again, they will remerge following the laws and rules of creation. (08 / 19).

Even beyond the 'Inexpressible' said above, there is the "Greater Inexpressible" which Ancient. It does not perish even if all the creatures perish. (08 / 20).

The Inexperessible Indestructible philosophical entity is the Supreme Destined State for all the creatures. By attaining it, the creatures will not be reborn and it is my dwelling. (08 / 21).

That Supreme Spirit in which all the Creatures dwell, and with which the entire Universe is Spread, can be attained only through devotion. (08 / 22).

Arjuna! Now I shall tell about that period and path following which the UP-UMPs attain the rebirth-free deliverance. (08 / 23).

Those who know the Supreme Spirit attain him, by shedding the body during the period of "Northern Journey of Sun" reach the Supreme Spirit. This consists of six months, fire, light, day, fortnight of the mOonlight. This path is also called the Path of Gods . (08 / 24).

The Path of Ancestors is the 'Southern Journey of the Sun". It consists of six months of smoke, night, fortnight of waning mOon. In this path there is a Heaven (Comment: lower in the hierarchy), resembling the form of the mOon. The Action oriented People attain it, stay there and return to this world again. (08 / 25).
The two paths ‘white’ and ‘black’ are prevalent for a long time. If a person goes through the white path (Path of Gods described in SS 24) leads to deliverance from births and deaths. The black path (Path of Smoke described in SS 25 above) leads back into rebirth. (08 / 26)
A UP-UMP who is aware of both the paths does not get tempted. Hence, O Arjuna, Be always a UP-UMP.
(08 / 27).
A UP-UMP having become aware of the virtuous results of Vedas, sacrifices, penance, charity, will go beyond all of them. He will attain the foremost and the greatest State. (08 / 28).

Chapter 9: rAja vidya rAja guhya yOga
BHAGAVADGITA CHAPTER 9 -RAJA VIDYA RAJA GUHYA YOG
Yoked and unified State of KING OF SKILLS, KING OF SECRETS

RAJA VIDYA 001
idam tu tE guhyatamam pravakshyAmi anasUyavE
gnAnam vignAnasahitam yaj gnAtvA mOkshyasE aSubhAt
RAJA VIDYA 02
rAjavidyA rAjaguhyam pavitram idam uttamam
pratyakshAvagamam dharmyam susukham kartum avyayam
RAJA VIDYA 003

aSraddadhAnA: purushA dharmaASYa paramtapa
aprApya mAm nivartamtE mrutyusamsAravartmani
RAJA VIDYA 004
mayA tatam idam sarvam jagad avyaktamUrtinA
matsthAni sarvabhUtAni na ca aham tEshv avasthita:
RAJA VIDYA 005
na ca matsthAni bhUtAni paSya mE yoGam aiSvaram
bhUtasthRUN na ca bhUtasthO mamAtmA bhUtabhAvana:
RAJA VIDYA 006
yathAkASasthitO nityam vAyu: sarvatragO mahAn
tathA sarvAni bhUtAni matsthAnIti upadhAraya
RAJA VIDYA 007
sarvabhUtAni kaumtEya prakrutim yAmTi mAmikAm
kalpakshayE punas tAni kalpAdau visrujAmi aham
RAJA VIDYA 008

prakrutim svAm avashTabhya visrujAmi puna: puna:
bhUtAgrAmam imam krutsnam avaSam prakrutEr vaSAt
RAJA VIDYA 009
na ca mAm tAni karmAni
nibadhnamtI dhanamjaya
udAsInavad AsInam
asaktam tEshu karmanu
RAJA VIDYA 10

mayAdhyakshEnA prakruti: sUyatE sacharAcharam
hEtunAnEna kaumtEya jagad viparivartatE

KOS = King of Skills, King of Secrets.
Krishna said: You are frE of envy. Hence I shall now tell you the utmost secret and superior knowledge (Comment: So secret!)</em>) filled with pure devotion orientation. By knowing it you will be frE from inauspicious incidents and attain supreme deliverance of frEdom from births and deaths. (KOS 1).
This is the King of Skills. This is the King of Secrets. This is sacred and God. It is a manifestation of experience. Capable of attaining all virtuous duties. Comfort giving. Infinite in results. (KOS 2).

Those who do not have interest in this Path of Duty will not only fail to reach me, but will also be revolving in the orbit of domestic strife (cycle of births and deaths). (KOS 3).

All Universe is manifest with my infinite and inexpressible form. All the creatures are within me. I am not within them. (KOS 4).

(Comment: Now Krishna contradicts what he stated in KOS 4.)

The creatures are not within me. Pl. see my rich divine Union. Though my soul bears the idea of creatures I am not within them. (KOS 5).

Krishna contradicts what he stated in KOS 5.

Just as the air located in the sky is spread all over it, all the creatures are situate in me. (KOS 6).

At the time of the Great Disaster, all the creatures merge themselves in my magic. Again at the time of re-creation, I create them. (KOS 7).

By mounting on the Nature, I create again and again all the herds of creatures which are not free, but are under the control of nature. (KOS 8).

I am not interested in those Actions (Actions of Creation and Destruction), looking indifferent, I am not bound by such Actions. (KOS 9).

Under my directions, the Nature is creating all the static and moving organisms. For this reason, the world is again and again taking birth and merging with me repeatedly. (KOS 10).
RAJA VIDYA 021

tE tam bhuktvA svargalOкам viSALam; kshINE puNyE martyalOкам viSamti
Evam trAldharmam anuprapannA; gatAgatam kAmakAmA labhamtE

RAJA VIDYA 022
ananyAS chintayamtO mAm yE janA: paryupAsatE
tEshAm nityAbhijuktAnAm yOgakshEmam vahAmi aham

RAJA VIDYA 023
yE api anyadEvatA bhaktA yajamtE SraddhayAnvitA:
tE api mAm Eva kaumtEya yajamtI avidhipUrvakam

RAJA VIDYA 024
aham hi sarvayagnAnAm bhOktA ca prabhur Eva ca
na tu mAm abhijAnam tattvEnAtAs chyavamtI tE

RAJA VIDYA 025
yAmI dEvavratA dEvAn pitqn yAmI pitruvratA:

RAJA VIDYA 026

patram pushpam phalam tOyam yO mE bhaktyA prayachchhati
tad aham bhaktyupahrutam aSnAmI prayatAtmana:

RAJA VIDYA 027
yat karOshi yad aSnAsi yaj juhOshi dadAsi yat
yat tapasyasi kaumtEya tat kurushva madarpaNam

RAJA VIDYA 028
SubhASubhaphalair Evam mOkshyasE karmabandhanai:
sanyAsayOgayuktAtmA vimuktO mAm upaishyasi

RAJA VIDYA 29
samO aham sarvabhUtEshu na mE dvEshyO asti na priya:
yE bhajamtI tu mAm bhaktyA mal tE tEshu ca api aham

RAJA VIDYA 030
api chEt sudurAchArO bhajatE mAm ananyabhAk
sAdhur Eva sa mamtavya: samyag vyavasitO hi sa:

RAJA VIDYA 031

kshipram bhavati dharmAtmA SaSvachchhAmtim nigachchhati
kaumtEya pratijAnIhi na mE bhakta: praNaSyati

RAJA VIDYA 032
mAm hi pArtha vyapASritya yE api syu: pApayOnaya:
striO vaiSyAs tathA SUdDrAs tE api yAmI parAm gatim

RAJA VIDYA 033
kim punar brAhmaNA: puNyA bhaktA rAjarshyas tathA
anityam asukham lOkam imam prApya bhajasva mAm

RAJA VIDYA 034
manmanA bhava madbhakto madyAjI mAm namaskuru
mAm Evaishyasi yuktvaivam AtmAnam matparAyaNa:

SrIbhagAvAn uvAcha

Ignorant persons fail to realise my true concept and nature as the Supreme Lord of all the creatures
gnore and illtreat me as an ordinary human. (KOS 11).
Persons with frustrated desires, actions and knowledge and decadent intellect, take shelter with the
devilish, demonish, prideful and dormant natures which tempt the intellect. (KOS 12).
Persons with Great Soul take shelter with divine nature and with a focused intellect realise me who
is the foundation for all the creatures and the infinite. (KOS 13).
With great effort and dedication they sing my glories. They salute me with devotion. They always
Some using the sacrificial worship called 'Knowledge', some others using 'Union', some others using heterogeneity, some others using forms of different deities, all worship me. (KOS 15).

I am the sacrifice. I am the act of devotion and worship. I am the sacrifice for the ancestors. I am the sacrificial wood. I am the chant. I am the fuel (clarified butter). I am the fire. I am the burnt. (KOS 16).

I am the father of this Universe. Mother; Mentor; Grandfather. I am the thing to be learnt and known. I am the sacred. I am the 'Oum' sound. I am the three Vedas. (KOS 17).

I am the path and destiny. I am the patron. I am the Lord. I am the Witness. I am the Dwelling. I am the shelter. I am the benefactor. I am the creator. I am the destroyer. I am the foundation and support. I am the point of disaster. I am the reason and seed. I am the indestructible I. (KOS 18).

I make the days warm. I restrain and release rains. I am the life. I am the death. I am the god. I am the bad. (KOS 19).

Those who know the three Vedas and the Vedic Sacrifices perform them, drink the juice of Soma Plant, cleanse their sins, perform the Sacrifices praying for the Heaven, will get the fruit of attaining the Indra's heaven and enjoy there the heavenly lures. (KOS 20)

After enjoying the luxuries in the spacious heaven and exhausting all their credits for the god deeds, return to the Earth. Thus, those who practise the three-Veda-faith and rituals again and again get the births and deaths and satisfy their desires. (KOS 21).

Those who completely devote themselves to me without thinking about anything else, those who are always in unison with me, I shall bear the burden of their Union and Welfare. (KOS 22).

Those who sincerely worship other Gods, also worship me only, but without a sense of duty and intention. (POS 23).

I am the receiver of all Sacrificial offerings. I am the Lord of all the Sacrifices. But, they (who worship other Gods) being unable to understand my true form and nature, are getting reborn. (KOS 24).

Those who worship heavenly Gods are going to Heaven. Those who worship ancestors are going to the abodes of their ancestors. Those who worship ghosts are going to the abodes of the ghosts. Those who worship me are getting me. (KOS 25).

A person who offers me with utmost devotion a leaf/flower/water, whatever the clean intellectual offered me, I receive. (KOS 26).

O son of Kumti! Whatever Actions you do, God you eat, sacrifices you make, charities and gifts you make, whatever penance you undertake, dedicate to me. (KOS 27).

You will be relieved from all the bonds of favourable and unfavourable results of all your Actions. You will become a UP-UMP (Person whose soul is in Union with the Supreme Spirit or Union Mounted Person) by having relinquished everything to me, will attain me. (KOS 28).

I view all creatures equally. I do not have any one to love or hate. Whoever worships me with devotion, I prevail in them. They live in me. I live in their hearts. (KOS 29).

A person may follow all bad customs and habits. Yet, if he worships me with single minded devotion, he is to be taken as gentle. This is because, he engaged and determined in serving me. (KOS 30).

My devotee will quickly become a dutiful soul. He gets eternal peace. Arjuna! promise (determine) that my devotee will never peish. (KOS 31).

Those born of evil wombs, women, merchants (caste), Sudras (caste) all take shelter in me and attain the Supreme State. (KOS 32).

Again there is no need to tell about virtuous Priests, devoted King-ascetics. Having attained this ephemeral, comfortless world, worship and praise me. (KOS 33).

Become mine. Be my devotee. Be my worshipper. Salute me. Be in union with me. Within yourselves, be filled with me and thoughts on me. (KOS 34).

Chapter 10: Vibhuti Yoga

BHAGAVADGITA CHAPTER 10 -VIBHUTI YOGA

Yoked and unified state of Attributes (of the Supreme)
vibhU 10 / 001
bhUya Eva mahA bAhO SruNu mE paramam vacha:
yat tE aham prIyamANAyA vakshyAmi hitakAmyayA
vibhU 10 / 02
na mE vidu: suragaNA: prabham na maharshaya:
aham Adir hi dEvAnAm maharshINAm ca sarvaSa:
vibhU 10 / 003
yO mAm ajam anAdim ca vEttri IOkamahESvaram
asammUd’ha: sa martyEShu sarvapApai: pramuchyatE
vibhU 10 / 004
buddhir gnAnam asammOha: kshamA satyam dama: Sama:
sukham du:kham bhavO abhAvO bhayam ca abhayam Eva ca
vibhU 10 / 005
ahimsA samatA tushTis tapO dAnam yaSO ayaSa:
bhavanti bhAvA bhUtAnAm matta Eva pruthagvidhA:
vibhU 10 / 006
maharshaya: sapta pUrvE ca tvArO manavas tathA
maddbhAvA mAnAsA jAtA yEshAm IOka imA: prajA:
vibhU 10 / 007
EtAm vibhUtim yOgam ca mama yO vEtti tatvata:
S0 avikampEna yOgam yujyatE nAtra samSaya:
vibhU 10 / 008
aham sarvasya prabhavO matta: sarvam pravartatE
iti matvA bhajamEtE mAm budhA bhAvasamanvitA:
vibhU 10 / 009
machchittA madgatapANA bOdhayamta: parasparam
kathayamtaS ca mAm nityam tushyamti ca ramamti ca
vibhU 10 / 10
tEshAm satatayuktAnAm bhajatAm prLitipUrvakam
dadAmi buddhiyOgam tam yEna mAm upayAmti tE
vibhU 10 / 011
tEshAm EvAnukampArtham aham agnAnajam tama:
NASayAmi AtmabhAvasthO gnAnadIpEna bhAsvatA

Krishna said: 'Pl. listen to me again. You are very dear to me. Wishing you well, I shall continue.'
(VIBH 1)
Gods and sages do not know my origin. This is because, I am their cause. (VIBH 2)
He who knows that I have no origin or birth, and that I am the Supreme God of this Universe, will be frE of temptation on this earth. He will be frE from all sins. (VIBH 3)
The seven great sages, the four ancient sages (Sanaka, Sanandana, SanAtana, Sanatkumar), were born from my mind. Entire population is born from them. (VIBH 5).
The person who knows well this attribute of mine (as Cause for the whole Universe and being the Super God ) will have stable philosophical union with me. This is beyond doubt. (VIBH 6).
I am the Supreme Cause of everything in the creation. Everything is born from me. Scholars, knowing this, worship me thoughtfully. (VIBH 7)
Those who have dedicated their hearts and lives to me enjoy bliss and contentment, while preaching one another and narrating to one another my stories. (VIBH 9).
I bless those who serve me devotedly and lovingly, with "a mental State of Intellect". By it, he can get to me. (VIBH 10).
I with a view to bless those who are in daily Union with me and who serve me with devotion and love, I live in them. With the lamp of knowledge, I dispel the darkness of ignorance in them. vibhU 10 / 11).

Arjuna said: You are the Supreme Spirit. You are the Supreme resort. You are the most sacred. You are the eternal person. Divine. The First and Foremost God. Birthless. The Lord. vibhU 10 / 12).
You, yourselves are telling me like this. The God-Sage Narada, Asita, Devala, Vyasa all say the same. vibhU 10 / 13).
Oh KEsava! I believe whatever you say to be true. Either the Gods or the demons are able to grasp your nature or birth. vibhU 10 / 14).
You alone can describe your attributes with which you have spread yourselves all over the Universe. vibhU 10 / 16).
Oh God! How and using which skills, can I always contemplate on you and be in Union with you? Which and which ideas I can think upon you? vibhU 10 / 17).
Oh Janardana! Pl. explain in depth the concept of 'Union of Soul' and your 'Attributes' again. This is because, in hearing your nectar like words, I am not getting satiated. vibhU 10 / 18).
aham AdiS ca madhyam ca bhUtAnAm amta Eva ca

Krishna said:
Oh sleep conquerer! I am the Living Soul which pervades all the hearts of the Creatures. I am the cause and reason for the Creation, Status and Survival, and Destruction of the Creatures. vibhU 10 / 20).

vibhU 10 / 021
AdityAnAm aham vishNur jyOtishAm ravir amSumAn
marIchir marutAm asmi nakshatrANAm aham SaSI
I am VishNu, among the Sons of Aditi. I am the Sun among the luminous. I am MarIchI among winds. I am moon among the stars.
Expl: 1) Adityas: In one incarnation, Krishna was born as Son of 'aditi' wife of a sage called KaSyapa. Hence, vishNu happens to be an Aditya. 2) marIchI : name of one wind.
Rem: Considering oneself as moon among stars, is a visual astronomical error of the authors of gIta. The scripture preachers over the centuries, might not have had an awareness that moon was just a satellite, has no luminosity of its own. They might have thought that moon was the greatest of the stars. Hindu mythology regards moon as male and stars as females. As per a story, moon is the husband of 27 stars who are daughters of an early ancestor daksha.

vibhU 10 / 022
vEdAnAm sAmavEdO asmi dEvAnAm asmi vAsava:
indriyANAm manaS ca asmi bhUtAnAm asmi chEtanA
I am S`ama vEda, among Vedas. I am indra among the Gods. I am the mind among the senses. I am the consciousness and knowledge among all dynamic creatures.

Expl: sAma vEda: name of the third Veda which mainly deals with singing hymns and music. indra: Captain of demy-gods.
Rem: krishna chose the best things in the Universe, to describe his own attributes. It is not clear, how gita authors could consider that sAma vEda as the best among vEdas. indra was also a maligned character in many stories such as lifting of gOvardhana hill, redemption of ahalya's curse, etc.

vibhU 10 / 023
rudrANAm SamkaraS ca asmi vittESO yaksharakshasAm
vasUnAm pAvakaS ca asmi mEru: SikhariNAm aham
I am S`hankara among Rudras. (explanation : In top hierarchy of Hindu Gods, the Trinity of Four-headed Brahma, VishNu and S`hiva-S`hankara have a prominent place. The incarnations of Siva-Sankara are also called Rudras. Krishna choses himself to be Siva among the trinity, and the Rudras ). Among the Yakshas and (a sect of Gods) and demons I am the Lord of Wealth (also named KubEra). Among the Vasu (another sect of Gods) I am the Fire. Among the Mounts of Mountains, I am the MErU. vibhU 10 / 23).

vibhU 10 / 024
purOdhasAm ca mukhyam mAm viddhi pArtha bruhaspatim
sEnAnInAm aham skanda: sarasAm asmi SaGara:
Know that I am Brihaspati the Chief among the Priests. Among the Commanders of Army, I am Skandha (Other names: Murugan, KumAra SwAmy, Shanmukha). Among the lakes I am the Ocean. vibhU 10 / 24).
Among the Great Sages I am Bhrigu. Among the sacred words I am the one lettered 'Oum'. Among the sacrifices, I am the Meditation. (explanation: Meditation is also a sacrifice. Comment: Original Vedic rituals consisted of Sacrifices using materials such as fire, wood, prey etc. The sacrifices after shedding violence and killing of animals evolved to be mental, like meditation). Among the static creatures, I am the Himalayas.

Among all trees, I am the Fig tree. Among the God-Sages, I am Narada. Among Gandharvas (a clan of Gods) I am Citraratha (king of Gandharvas). Among accomplished sages, I am the sage Kapila.

Know that, among the horses, I am UccaiSravam born from Immortalising Nectar. (horse in heaven which has a divine birth and impeccably white in color). Among the elephants, I am IrAvatam. (elephant in heaven). Among humans, I am the King.

Among the weapons, I am Vajram (Weapon of Indra, the Lord of Heaven (Lower). Among the cows, I am KAma DhEnu (heavenly cow which fulfills all desires). Among the generators, I am the Kamdarpa (the God of Love). Among the serpents, I am Vasuki (their king). Among nAgas (a tribe of snakes), I am Ananta (their King). Among aquatics I am Varuna (their King and the God of Waters). Among the Ancestors I am Aryama (their King). Among the Judges and Disciplinarians, I am Yama (God of Death who judges and punishes the dead).

Among the demons, I am PrahlAda (their king). Among those which seize the creatures, I am the Fate. (DEstiny of Creatures). Among animals, I am the Lion. Among the birds, I am...
VainatEya (their King. It is a Kite. Vehicle of VishNu.)

vibhU 10 / 031
pavana: pavatAm asmi rAma: SastrabhrutAm aham
jhashANAm makaraS ca asmi srOtAsAm asmi jAhnavI.

Among those which blow fast and purify, I am the Pavata. (Wind is blowing and fast. Fire is regarded as Purifier). Among the weapon-wielders, I am ParaSu RAma (another co-incarnation of Krishna. ParaSu Rama wielded an axe and killed all Kshatriya kings). Among the fishes, I am the crocodile. Among those which flow, I am the River Ganges.

rem: Great rivers like Amazon, Mississipi, Ho Yong Ho, Yang Tsikiyang, the Nile, Volga were not known to the scripture writers.

vibhU 10 / 032
sargANAm Adir amtaS ca madhyam ca ivAham arjuna
adhyAtmavidya vidyAnAm vAda: pravadatAm aham

Arjuna! Among the created attributes like the Sky, I am the force which creates, supports and annihilates. Among the arts, I am the Art of Spirituality. Among the arguments and evaluations, I am the philosophical determination.

vibhU 10 / 033
aksharANAm akArO asmi dvamdva: sAmAsikasya ca
aham EvAkshaya: kAlO dhAtAham viSvatOmukha:

Among the alphabetical letters, I am the letter 'A'. Among phrases I am 'Dvamdva'. (In a Dvamdva phrase pairs of words, similar or opposite, are used. eg. pleasure and pain). Among the indestructible things, I am the 'Time (and Fate)'. I am the Cosmic (Universal-Faceted) Super Creator. vibhU 10 / 33).

vibhU 10 / 034
mrutyu: sarvaharaS ca aham udbhavaS ca bhavishyatAm
kIrti: SrIr vAk ca nArINAm smrutir mEdhA dhruti: kshamA

vibhU 10 / 035
bruhatSama tathA sAmnAm gAyatrI chhandasAm aham
mAsAnAm mArgeSrShO aham rutUnAm kusumAkara:
vibhU 10 / 036
dyUtam chhalayatAm asmi tEjas tEjasvinAm aham
jayO asmi vyavasAyO asmi sattvam sattvatAm aham
vibhU 10 / 037

vibhU 10 / 038
damd`O damayatAm asmi nltir asmi jIgshatAm
muInAm api aham vyAsa:
kavInAm uSanA kavi:
usana: = Sukra,(VENUS)
vibhU 10 / 038
damd`O damayatAm asmi nltir asmi jIgshatAm
maunam ca ivAsmi guhyAnAm gnAnam gnAnavatAm aham
vibhU 10 / 039
yach ca api sarvabhUtAnAm bjam tad aham arjuna
na tad asti vinA yat syAn mayA bhUtam ca rAcharam
Oh Schorcher of Enemies! My attributes are infinite. Yet, I depicted to you briefly some of them.

rem: The attributes of krishNa or vishNu can be nothing but the attributes of this cosmos and objects on this Earth. gita preachers knew few, hence they included only those and rounded off all others into one ‘etcetera’.

Know that everything which is endowed with wealth, success, leading, strong, influencing, dominating is derived from my natural brilliance.

rem: Why krishNa does not identify himself with something poor and suffering? The gita preachers do not like the idea.

Arjuna! Even if you know more of my attributes, what will you gain? It will be suffice if you know that this entire Universe is pervaded with the sole attribute of mine.

rem: viSHNu means 'all pervading and omnipresent'. vishNu is a Latvian proto-Indo-European God.

I am the all destroying Death. I am the Prosperity of the Prosperous. I am the Fame among Wealths. I am the Voice. I am the Memory. I am the Courage and Endurance. vibhU 10 / 34).

Among the Vedic hymns, I am Brihat SAma (their king). Among the meters for verses, I am the Gayatri (a 24 syllable meter). Among the months, I am Marga S’Irsha (the month in which, on the Full MOn Day, the MOn will be in conjunction with the star Betelguese--period of August-September). Among the Seasons (bi monthly), I am the Spring (Basant).. vibhU 10 / 35).

Among the cheats, I am the sport of gambling. Among the vibrant, I am the light. Among those who succEd, I am the Success. Among the energetic, I am the Energy. vibhU 10 / 36).

Among those belonging to VrushTi clan, I am VAsu DEva (Son of Vasudeva, Krishna is). Among the Sons of PAmd`u, I am Dhanamjaya (Another name Arjuna). Among the ascetics, I am VyAsa. Among the poets, I am the Venus. vibhU 10 / 37).

Among those who punish, I am the Punishing Code and Strength. Among those who want to conquer, I am the Code. Among the Secretives, I am the Silence. Among the Scholars, I am the Knowledge. vibhU 10 / 38).

I am the root cause and seed of all the creatures. Without me, there is no creature static or moving. vibhU 10 / 39).
Arjuna said: To bless and grace me you have taught me the most secret and spiritual subject to me. With this, all my temptation is gone.11 /1).
Krishna! I heard from you extensively about the creation and merger of the living beings. I also heard the indestructible and infinite greatness of you.11 /2).
Oh the Supreme Lord! Whatever you said about yourselves is true. I desire to see your cosmic divine form.11 /3).
Oh Lord! Oh the Supreme of the Sages! If you consider that I can bear to see it, please show me your infinite form.11 /4).

SrIbhagavAn uvAcha - The GodHead said:

VISHVA RUPA 006
paSyAdityAn vasUn rudrAn aSvinau marutas tathA
bahUni adrushiTapUrvAni paSyAScharyAni bhArata
VISHVA RUPA 007
ihaiakastham jagat krutsnam paSyAdya sacharAcharam
mama dEhE gud`AkESa yach ca anyad drashTum ichchhasi
VISHVA RUPA 008
na tu mA SmAryrTum anEaiva svachakshushA
divymadAmi tE ca kshu: paSyA mE yOgESvara tE tvam
darSayAtmA yOgASvara tE tvama avyayam

The Lord said!
Arjuna! See all my divine forms in varying shapes, colors and different types.11 /5).
Oh BhArata! SE the Suns, Vasus (Gods similar to Sun, Wind, Fire), Rudras (incarnations of S`iva), ASvins (smaller Gods linked to medicine), Marut (Smaller Gods linked to winds and rain), and many other Gods hitherto not seen you, all of them, sE now.11 /6).
Oh the Conquerer of SEp! SE in my body the entire Universe consisting both of static and dynamic objects. Whatever you wished to sE, sE now.11 /7).
With these your own eyes, you will not be able to sE me. I shall give you divine eyes and vision. SE my divine form.11 /8).

sanjaya uvAcha
Evam uktvA tato rAja mahAYogESvara hari:
darSayAm Asa pArtha rUpAmi paramAm rUpAmi aiSvaram
VISHVA RUPA 10
anEkavaktranayanam anEkAdbhutadarSanam
anEkadivyAbharaNam divyAnEkOdyatAyudham
VISHVA RUPA 011
divyAlyAmanbaradharam divyagandhAnulEpanam
Having said thus, the King of the Ascetics Hari (another name for Krishna, VishNu) showed Arjuna his divine and Supreme form.11 /9).
Several mouths. Eyes. Showing many Great things. The form is adorned with several divine ornaments. The form had different types of divine weapons.11 /10).
Showed the Cosmic form, wearing divine garlands, body applied with divine sandalwood and other pates, wonderful in all respects, infinite and the face of the Universe.11 /11).
The light which emerges if a thousand Suns shine at the same time, may equal the brilliance of this Great Spirit.11 /12).
Arjuna in the mega body of the Supreme Spirit, saw as one integrated Universe all the countries of the land.11 /13).
Then with stiffened hair and wonder, bowed down before Krishna and said with folded hands:11 /14)

Now, Sanjaya says to DhrutarAshtra):

(Now, Sanjaya says to DhrutarAshtra):
Arjuna said:

"In your body I see Oh God! the different groups of different Creatures, the Creator Brahma sitting on the Seat of the Lotus, divine Sages and Serpents." (11 /15).

Oh God of the Universe! Oh the Cosmic formed! I see you with several hands, bellies, faces, eyes, omnipresent, wearer of infinite forms. I am unable to see your beginning, middle or the end. (11 /16).

The Crowned! Holding mace! Holding the discus! Mass of Luminosity! all pervading Light! I see you, the most difficult to see! Having a brilliance equal to the Sun and the Fire! The dimensionless! (11 /17).

You are the Supreme Spirit to be learnt! You are the Greatest Refuge for this Universe! You are infinite! You are the Protector of the Eternal Righteous Ethics. You are the Eternal Preson. This is my view. (11 /18).

You have no beginning, middle and the end. Your strength is infinite. You have infinite arms. The Sun and the Moon are your eyes. I see the glowing fire emerging from your open mouth. With your luminosity, you will scorch the whole Universe. (11 /19).

Oh Great Soul! The Earth, the Sky, the Space are all full of your Great Glow. Your glow spread in all directions. Having seen your wonderful form, fiercely intense, the three worlds (Earth, Heaven,
Nether World) get into strife.11 /20).
All the groups of the Gods are entering you. Some of them are praising your glory, bewildered with folded hands,. Great Sages and Saints are praising your glories and seeing only you.11 /21).
Groups of people (list: Rudras, Adityas, Vasus, SAdhyAs, ViSvas, ASvins, Maruts, Ushmapas (ancestors), Gamdhvaras, Yakshas, Suras, Siddha) are looking at you with awe.11 /22).
Oh Great We are frightened to see your form with countless faces, eyes, hands, thighs, tusks,11 /23).
Oh VishNu! I do not get peace (frightened) and courage when I see you touching the sky!; luminous; multichrome, open mouthed, burning broad eyes. Having seen it, my soul gets perturbed.11 /24).
Your face is fierce with fangs, and looking like the disastrous fire. When I see it, I am unable to identify directions (East, West etc. i.e. bewildered). I am not able to stay happy or comfortable. Oh Lord of the Gods! Protect me! Oh Omnipresent!.11 /25).
Along with all the sons of DhrutarAshTra, all the groups of kings, Bhishma, DroNa, KarNa, all the prominent warriors of my side, are entering you.11 /26).
They are all in a hurry to enter your mouth which has sharp fangs at the entry. Some are caught between the teeth are seen getting their heads reduced into fine flour. (11 /28)
Just as insects enter into flaring fires with great speed, the people are also entering into your faces with immense pace.11 /29).
While devouring the world with all your flaring faces, you are enjoying on all the four sides. Your terrible lights are scorching the Universe with their luminosities.11 /30).
Pl. tell me who you are, bearing this terrible form. I bow down before thee. Oh God of Gods! Kindly be pacified and save me. The foremost creator of this world, I desire to know you. I am unable to understand your true nature and behaviour.11 /31).

SrIbhagavAn uvAcha
kAlO asmi lOkakshayakrut pravruddho; lOkAn samAhartum iha pravrutta:
rutE api tvA na bhavishyamtE sarvE; yE avasthitA: pratyanIkEshu yOdha:
VISVA RUPA 033
tasmAt tvam uttishTha yaSO labhasva; jitvA SatrUn bhumkshva rAjjyam samruddham
mayaitvaitE nihatA: pUrvam Eva; nimittamAtram bhava savyasAchIn
VISVA RUPA 034
drONam ca bhIshham ca jayadratham ca ; karNam tathAnyAn api yOdhaVrIrAn
mayA hatAms tvam jahi mA vyathishThA; yudhyasva jEtAsi raNE sapatnAn
sanjaya uvAcha
Etach chhrutvA vachanam kESavasya; krutAmjalir vEpamAna: kirITI
namaskrutvA bhUya EvAha krushNam; sagadgadam bhItabhIta: praNamsya

The Lord said:
I am the Fate and Time which has flared up to annihilate this creation. I started destroying all these worlds this moment only.
(11 /32).
Oh Proficient Warrior of both hands! Hence, now pl. arise! By defeating foes, get fame! Enjoy vast kingdom. All your enemies have already been killed by me ahead of you. Become only an instrument!11 /33).
DroNa, Bhishma, Jayadratha, KarNa, and all other warriors, already killed by me, now you kill. Do not get daghast. You will conquer your enemies in the battle. Hence fight!11 /34).

(Sanjaya said:) Hearing all these words of KESava (Krishna) KiriTi (Arjuna) bowed before with folded hands and shivering body Utterly frightened, he knEled before Krishna again and said with gyrating voice:11 /35).
Arjuna said. Oh HrishIkESA! (Oh Krishna), By singing your glories, the world is getting immense pleasure. It is getting delighted. Demons are running and scattering in the four directions. The groups of sages are saluting you. All this is apt and befitting11 /36).

Oh Great Soul! Oh Infinite! Oh Omnispresent! You are superior to the Creator (four headed God Brahma). You are the foremost cause for this Universe. You are the Supreme Spirit which is beyond both what is gOd and what is bad. Yet, why they do not salute you?11 /37).

You are the First and Foremost God. You are the first and the ancient person. You are the chief refuge for the Universe at the time of disaster for merger. You are the thing to be known. You are the person knowing. You are the subject and the object. Oh dimensionless! This entire Universe is filled with you.11 /38).

(Arjuna again and again knEls before Krishna).
the Creator Brahma (Four headed Brahma). Hence, thousand salutes to you! Salutes again and again!11 /39).

Oh Omni form! Salutes to you from from, behind and all sides. You are a person of infinite strength and valor. You are all pervading in the Universe. Hence you are Everything.11 /40).

Unable to comprehend your cosmic form, I mistook you only to be an ordinary friend and hence called you "Oh Krishna! Oh YAdava! Oh Friend!" in familiar equalised tone, though with love or accidentally.11 /41).

I appeal to your forbearance and forgiveness. Oh Invincible! For fun or while playing picnicking, sleeping, sitting, eating, when alone or in the presence of relatives, I might have behaved with discourtesy towards you. You are the infinite spirit.11 /42).

Oh person of Great Influence! You are the father of this Universe both static and dynamic. You are the worshipable. You are the Supreme Teacher. In the three worlds (earth, heaven, nether world), there is nobody who equals you. Then where is the question of superiors to you?11 /43).

Hence, I knelt before you and pray for your grace. Just as a father forgives his son's faults, a friend forgives his pal's errors, a lover forgives his beloved's lapses, please forgive my offenses. You are capable.11 /44).

Oh Lord of Gods! Oh Omnipresent! Having seen the hitherto never seen cosmic form of yours, I am greatly delighted. Yet the same time, I am deeply perturbed with awe and fear. Kindly be pacified. Kindly revert to your old form and save me.11 /45).

Just as in the past, I wish to see you with your crown, mace and discus. Oh thousand armed! Oh Manifestation of the Universe! Kindly take up your form of four arms.

(VS 46).

SribhagavAn uvAcha
mayA prasannEna tavArjunEdam; rUpam param darSitam AtmayOgAt
tEjOmayam viSvam anamtam Adyam; yan mE tvad anyEna na drushTapUrvam
VISVA RUPA 048
na vEdayagnAdhyayanair na dAnair; na ca kriyAbhir na tapObir ugrai:
EvamUpa: Sakya aham nrulOkE; drashTum tvad anyEna kurupravIra
VISVA RUPA 049
mA tE vyathA mA ca vimUd’habhAvO; drushTvA rUpam ghOram Idrum mamEdam
vyapEtahI: prItamanA: punas tvam; tad Eva mE rUpam idam prapaSyA
sanjaya uvAcha
iti arjunam vAsudEvas tathOktvA; svakam rUpam darSayAm Asa bhUya:
ASvAsayAm Asa ca bhItam Enam; bhUtvA puna: saumyavapur mahAtmA

Krishna said: Having been pleased and satisfied, I showed you this luminous, omnipresent, infinite, the very first and foremost, superior cosmic form of mine, by virute of Union of Soul of yours. This, I have not shown to anybody else in the past.

(11 / 47).

Oh, the Great among the Kurus! In this human world it is not possible for anybody to see this cosmic form of mine in spite of studying Vedas, performing sacrifices, bestowing charities, maintaining and worshipping sacred fires, performing most intense penance. You alone were able to see.

(11 / 48).

On seeing this terrible form of mine, do not get frightened. Do not get mentally perturbed. Having restored yourself to your poise, please again see my four armed form.11 /49).

(sanjaya's continues his narration to DhruyarA’stra).

Having said thus, the Great Soul VAasudEva (Krishna) showed his four armed form. Thereafter, he reverted back to his two hands form and consoled the bewildered Arjuna.11 /50).
Arjuna said to Krishna:
Oh Saviour of People! Having now seen your pleasingly mild human form, I am now restored to normalsy. I have become active and energised again.11/51).

The Lord said:
The form I showed you is the most difficult to get. Even the Gods long to see this form everyday. (11/52).

The form which you have seen, cannot be obtained by studying Vedas, Penance, Charity, Sacrifices.11/53).

Oh Schorcher of Foes! This type I am, can be seen, approached for taking refuge, understanding only through devotion and by nothing else.11/54).

Only he can attain me, who serves me, believes that is devoted to me, relinquished his interest in his own kith and kin, does not despise all the Creatures.11/55).

SIMILARITY TO JESUS' SAYING IN
"Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior (Is 43:10-11)"

Chapter 12: bhakti yOga

Yoked and unified State of Devotion
Arjuna said: As per your teachings till now, the UPs and UMPs devote themselves to you and meditate on you. Some others believe in the Supreme Spirit envisaged in Scriptures. between the two, who is a better UP? (DEVOTION 1).

SrIbhagavAn uvAcha
mal AvESya manO yE mAm nityayuktA upAsatE
SraddhayA parayOpEtAs tE mE yuktatamA matA:
BHAKTI 3
yE tv aksharam anirdESyam avyaktam paryupAsatE
sarvatragam achintyam ca kUTastham achalam dhruvam
BHAKTI 4
samniyamyEndriyagrAmam sarvatra samabuddhaya:
tE prApnuvamti mAm Eva sarvabhUtahitE ratA:
BHAKTI 5
klESO adhikataras tEshAm avyaktAsaktachEtasAm
avyaktA hi gatir du:kham dEhavadbhir avApyatE
BHAKTI 6
yE tu sarvANi karmANi mal sanyasya matparA:
ananyEnaiva yOgEna mAm dhyAyamtA upAsatE
BHAKTI 7
tEshAm aham samuddhartA mrutyusamsArasAgarAt
bhAvAmi nachirAt pArtha mal AvESitachEtasAm
BHAKTI 8
mal Eva mana Adhatsva mal buddhim nivESaya
nivasishyasi mal Eva ata Urdhvam na samSaya:
BHAKTI 9
atha chittam samAdhAtum
na SaknOshi mal sthiram
abhyaSayOgEna tatO mAm
ichchhAptum dhanamjaya
BHAKTI 10
abhyaSEnE api asamarthO asi matKarmaparamO bhava
madartham api karmANi kurvan siddhim avApsyasi
BHAKTI 11
athaitad api aSaktO asi kartum madyOgam ASrita:
sarvakarmaphalatyAgam tata: kuru yatAtmavAn
BHAKTI 12
SrEYo Hi gnAnam abhysAsAj gnAnAd dhyAnam viSishyatE
dhyAnAt karmaphalatyAgas tyAgAch chhAmtir anamtaram
BHAKTI 13
advEshTA sarvabhUtAnAm maitra: kuruNa Eva ca
nirnamO nirahamkAra: samadu:khasukha: kshamI
BHAKTI 14
samtushTa: satatam yOgI yatAtmA drud’haniSchaya:
mal arpitamanObuddhir yO madbhakta: sa mE priya:
BHAKTI 15
yasAn nOdvijatE IOkO IOkAn nOdvijatE ca ya:
hArshAmarshabhayOdveGair muktO ya: sa ca mE priya:
The Lord said:

The one whose mind is filled with me, who contemplates me in synchronisation and with sincerity is the best UP. This is my opinion. (DEVOTION 2).

Those who control their senses, have an allround equanimous vision, are interested in the welfare of all living creatures, and who worship my indestructible, infinite, inexpressible, omnipresent, indisplaceable, incontemplatable, definite, anvil like supreme spirit will attain me. (DEVOTION 3 (DEVOTION 4). Those who are interested in the absolute Supreme Spirit will have greater hardships because it is difficult for the body dwellers to get absolute dedication to the Supreme Spirit. (DEVOTION 5). Those who dedicate all their Actions in favour of me and inalienated dedication meditate and contemplate on me, I shall save such UPS (Persons whose minds are in Union with me) from the bondage of the family and mundane world. (DEVOTION 7). Focus your mind on me. Induct your intellect into me. By this, when you shed your body, you will dwell in me. There is no doubt about this. (DEVOTION 8).

If you are unable to regulate your intellect and mind, Arjuna! then try to attain me by taking up Practice Path of Union. (DEVOTION 9).
If you are unable to practice the Union, then be engaged in doing my work. If you direct all your actions to me, you will be fulfilled. (DEVOTION 10).
If you are unable to perform my work, at least 1. take shelter in me 2. be my devotee 3. dedicate all the results of your Actions to me.(DEVOTION 11).

When compared to practising Union, the Practice of Knowledge is better. Meditation is better than knowledge. Relinquishment of Result of Action is better than meditation. After the sacrifice of the result, a person will get peace. (DEVOTION 12).

He is dear to me: 1. who does not anybody. 2. friendly and kind towards all living creatures. 3. who does not have a seen se of I and My. 4. who is equanimous to joy and sorrow 5. who is always contented. 6. who is always in Union with me 7. who soul is under control 8. determination 9. mind and intellect dedicated to me 10. my devotee. (DEVOTION 13) (DEVOTION 14).

He is dear to me: 1. who does not excite the world 2. who himself does not get excited by the world. 3. who is relieved of joy, sorrow, excitement and fear. (DEVOTION 15).

He is dear to me: 1. Who does not have desires or likes and dislikes; 2. who is clean 3. who is 4. who is indifferent both to joy and sorrow 5. who is unexcited 6. who has abandoned the results of all his Actions. 7. my devotee. (DEVOTION 16).

He is dear to me: 1. who does not feel happy 2. does not hate 3. does not regret 4. does not covet 5. who relinquishes both gOd and bad things and events 6. devoted in me. (DEVOTION 17).

He is dear to me: 1. who is equanimous both to friends and enemies. 2. gOd reception and insult 3. vagaries of heat and cold 4. who is balanced 5. who treats both praise and insult equally 6. who speaks less 7.
Contented with whatever little is received. 8. uninterested in houses. 9. determined and stable mind, 10. my devotee. (DEVOTION 18) (DEVOTION 19).
They are dear to me: 1. who practice this nectar like ethics and righteousness. Such sincere persons who are interested in me and devoted to me. (DEVOTION 20).

Chapter 13: kshEtra kshETragna vibhAgA yOga

BHAGAVADGITA CHAPTER 13 - KSHETRA KSHETRAGNA VIBHAGA YOGA
Kshetra = field i.e. body;
Kshetragna = Person who understands the field, i.e. the true nature of his body.

Sri BhagavAn uvAcha - The Godhead said:
KSHETRA KSHETRAGNA 001
idam SarIram kaumtEya
kshEtram iti abhidhIyatE
Etad yO vEtti tam
prAhu: kshEtragna iti tadvida:

KSHETRA KSHETRAGNA 02
kshETragnam ca api mAm viddhi
sarvakshETrEshu bhArata
kshETrakshETragnayOr gnAnam
yat tj gnAnam matam mama

KSHETRA KSHETRAGNA 003
tat kshETram yach ca yAdruk ca yadvikAri yataS ca yat
sa ca yO yatprabhAvaS ca tat samAsEna mE SruNu
KSHETRA KSHETRAGNA 004
rushiBhir bahudhA gltam chhandObhir vividhai: pruthak
brahmasUtrapadaiS ca iva hEtumadbhir viniSchipai:
KSHETRA KSHETRAGNA 005
mahAbhUtAni ahamkArO buddhir avyaktam Eva ca
indriyAni daSaikam ca pamcha chEndriyagOcharA:
KSHETRA KSHETRAGNA 006
ichchhA dvEsha: sukham du:kham samghAtaS chEtanA dhruti:
Etat kshETram samAsEna savikAram udAhrutam
KSHETRA KSHETRAGNA 007
amAnitvam adambhitvam ahimsA kshAmtir Arjavam
AchAryOpAsanam Saucham sthairyam Atmavinigraha:
KSHETRA KSHETRAGNA 008
indriyArthEshu vairAgyam anahamkAra Eva ca
janmanrutuJayAvyAdhidu:khadOshAnudarSanam
KSHETRA KSHETRAGNA 009
asaaktir anabhishvamga: putradAragruhAdishu
nityam ca samachittatvam ishTAnishTOpapattishu
KSHETRA KSHETRAGNA 10

Path of the Field and the Field-knower Delineation
Also called the Path of Nature and the Supreme Person Delineation
Arjuna said: I wish to know the nature and philosophy of all these: Nature and Super Person and the Field and the Field-Knower, Knower and to be Known. (13/1). (The first verse of Arjuna requesting, is not present in some versions.)

The Lord said:
This body is said to be the Field. Those who know the true nature of this body are called the Field Knowers, by the philosophers. (13/2).
Know that I am the Field-Knower of all Fields. The real knowledge is the awareness of the Field and the Field-Knower. (13/3).
Listen from me, briefly: 1. What the Field is; 2. What type is the Field? 3. What are its affectations? 4. Its origin and mode of origin. 5. the form and the specialities of the Field Knower. 6. How influential he is?
(13/4).
Sages praised the nature of the 13/in myriad ways. Different Vedas praised the FK severally. The Principles of the Supreme Spirit (Brahma Sutras) which are full of clearly defined principles and intelligence have praised the FK (13/5).
This field (body) has briefly been described as being full of
1. Five great spirits of nature (Earth, Water, Fire, Wind, Sky)
2. seen se of I and My.
3. Intellect
4. Nature
5. eleven organs (Voice, legs, hands, urinary aperture, anus, eyes, ears, nose, tongue, skin, mind).
3. five seen sations: 1. sound 2. touch 3. taste 4. form 5. smell.
7. Desire
(13/6) FIELD KNOWER 7).
Lack of Conceit, Absence of flamboyance, non-violence, tolerance, simplicity, reverence to the preceptor, courage and composure, self control (13/8)
Disinclination for seen sual pleasures, Absence of ego, SEing the evils of birth, disease, oldage and death,
(13/9)
Absence of interest and experties in wife and children, equanimity towards joys and sorrows
(13/10)
Dedicated unstinted devotion exclusively to me, visiting places in solitude, lack of interest to mEt people (introvert), (13/11)
Always contemplating about spiritual awareness, studying the uses of philosophy, all this is called Knowledge. All else is Ignorance. (13/12).

KSHETRA KSHETRAGNA 012
gnEyam yat tat pravakshyAmi yaj gnAtvAmrutam aSnutE
anAdimat param brahma na sat tan nAsad uchyatE
KSHETRA KSHETRAGNA 013
sarvata:pANipAdam tat sarvatOkshiSirOmukham
sarvata:Srutimal IOkE sarvam Avrutya tishThati
KSHETRA KSHETRAGNA 014
sarvEndriyaguNAbhAsam sarvEndriyavivarjitam
asaktam sarvabhruch ca iva nirguNam guNabOktru ca
KSHETRA KSHETRAGNA 015
bahir amtaS ca bhUtAnAm acharam ca ram Eva ca
suKshmatvAt tad avignEyam dUastically ca aṃtīkE ca tat
KSHETRA KSHETRAGNA 016
avibhaktam ca bhUtvishu vibhaktam iva ca sthitam
bhUtabhhartru ca taj gnEyam grasishNu prabhavishNu ca
KSHETRA KSHETRAGNA 017
jyoTishAnm api taj jyoTis tamasa: param uchyatE
gnAnam gnEyam gnAnagamyam hrudi sarvasya vishThitam
KSHETRA KSHETRAGNA 018
iti kshEtaram tathA gnAnam gnEyam chOktam samAsata:
madbhakta EtaD vIgnAya madbhAvAyOpapadyatE
KSHETRA KSHETRAGNA 019

prakrutim purusham ca iva viddhi anAdI ubhAv api
vikArArs ca guNAms ca iva viddhi prakrutisambhavAn
KSHETRA KSHETRAGNA 020
kAryakAraNakarutrutvE hEtu: prakrutir uchyatE
purusha: sukhadu:khAnAm bhOktutrutvE hEtur uchyatE
KSHETRA KSHETRAGNA 021
purusha: prakrutisthO hi bhunmkET prakrutijAn guNA
kAraNam guNaSamgO asya sadasadyOnijanmasu
KSHETRA KSHETRAGNA 022
upadrashTAnumamtA ca bharta bhOktA mahESvara:
paramAtneti ca api uktO dehE asmin purusha: para:
KSHETRA KSHETRAGNA 023

ya Evam vetti purusham prakrutim ca guNai: saha
sarvathA vartamAnO api na sa bhUyO abhijAyatE
KSHETRA KSHETRAGNA 024
dhyAnEnAtmani paSyamti kE chid AtmAnam AtmA
anyE sAmkhYena yOGEna karmayOGEna ca aparE
KSHETRA KSHETRAGNA 025
anyE tv Evam aiAnam: SrutvAnyEbhyA upAsatE
tE api ca atitaramti Eva mrutyum SrutipARAYA:
KSHETRA KSHETRAGNA 026
yAvat sanjayatE kim chit sattvam sthAvarajamgamam
kshEtракshEtрагnasamyOgA t ad viddhi bharatarshabha
KSHETRA KSHETRAGNA 027

samam sarvEshu bhUtEshu tishThamtam paramESvaram
vinaSyatsv avinaSyamtam ya: paSyati sa paSyati
KSHETRA KSHETRAGNA 028
samam paSyAn hi sarvatra samavasthitam ISvaram
na hinaSti AtmAtnAmAn tAtO yAti parAtn gatim
KSHETRA KSHETRAGNA 029
prakrutyaiva ca karmANi kriyanANAni sarvaSa:
yA: paSyAti tathaTmAtnAam akarArtAm sa paSyAti
KSHETRA KSHETRAGNA 030
yAda bhUtapruthagbhAvAm EkaSthA anupaSyAti
tata Eva vaSthAram brahma sampadyatE tadA
KSHETRA KSHETRAGNA 031

anAditvAn nirguNAtvA t paramAtnAyam avyaya:
SarIfrastO api kaumtEya na karOti na lipyatE
KSHETRA KSHETRAGNA 032
yatha sarvagatam saukshmyAAd AkASAms nOpalipyatE
sarvatrAvasthitO dehE tathaTmA nOpalipyatE
KSHETRA KSHETRAGNA 033
yatha prakASTEyi Eka: krutsnam lOkam imam ravi:
kshEtram kshEtri tathA krutsnam prakASayati bhArata
KSHETRA KSHETRAGNA 034
kshEtra kshEtragnayOr Evam amtaram gnAna chakshushA
bhUta prakrutI mOksham ca yE vidur yAmti tE param
SrIbhagavAn uvAcha

Now, I shall tell that which is to be known, knowing which a person becomes immortal. That thing is the concept of Supreme Spirit which is sheltered in me. It is said to be beyond Action and Reason. (13/13).
The Supreme Spirit is all pervading. It has its hands, legs, eyes, head, mouth, ears all over the Universe. (13/14).
That To-be-known-thing enables and brighten all the senses and attributes. But, it itself has no natural se organs or interests. It governs all the senses, devoid of natural characteristics. Yet it is the consumer of formless attributes. (13/15).
amtika = near.
It is within and outside the Creatures. It is both static and dynamic. As it is very subtle, beyond comprehension. It is remote and proximate at the same time. (13/16).
It is indivisible; but appears as though distributed among the Creatures. It is the governor of the Creatures. Know that it is both annihilating and (re-)creating. (13/17).
That philosophical spirit is the 'lighter' for all the lights. It is beyond ignorance. It is the Knowledge, to be known, and the objective of knowing. It is established among the hearts of all. (13/18).
Thus, I have explained briefly the Field, Field Knower, and the Thing-to-be-Known. If my devotee knows all these, he will be entitled to be in Union with Me. (13/19).
Know that both the Nature and the Super Person are the most Ancient. Know that both qualities and perversions are born from the Nature. (13/20).
It is said that Nature is the "Cause" in the Cause and Effect principle. It is said that the Living Soul is the Cause in case of enjoyment of pleasures and suffering of hardships. (13/21).
Though the Living Soul is coexisting with the Nature, he bears and consumes joys and sorrows which are born from the Nature. The companionship of the Living Soul with the Nature is the cause for the Soul's getting a gOd or a bad womb. (gOd birth: such as human; bad birth: such as insect or worm GOd birth: King. Bad birth: Wretched person.) (13/22).
Within the body, there is the Supreme Person (also called Supreme Spirit, Supreme God) who is witnessing everything. He is different from the Living Soul. He is called the Bearer, Consumer, the Supreme God, Supreme Soul or Supreme Spirit. (13/23).
Thus a person who knows the Nature and the Living Soul, Supreme Spirit along with their qualities, living in any current enviroment, will not be reborn. (13/24).
Through meditation, sEkers can sE the Supreme Spirit, by using the Living Soul. Others may use the Path of Spirit. Some others use the Path of Action. (13/25).
Some others who do not about the Supreme Spirit (Me), out of ignorance listen to other preceptors and meditating as per their guidance. Ultimately, they will become skilled listeners of scriptures and get out of the cycle of the mundane births, deaths and rebirths. (13/26).
Oh the Best of the Bharat Clan! Know that all these Living Creatures consisting both of static and dynamic are born from the consummation of the Field and the Field Knower. (13/27).
A person who knows and understand the Indestructible Supreme God (though bodies are perishable) who is situate equanimously among all the Creatures, will become a true Visionary. (13/28).
A person who can sE the Supreme God equanimously situated within all the Creatures, will not condemn himself using his mind. Through this, he will attain the Ultimate State. (=Union with the Supreme God). (13/29).
He will become a true visionary: who can realise that all the Actions are taking place by the very Nature and through this realisation sEs himself as a Non-Doer. (13/30).
When a person realises that all the "separateness" feelings of the Creatures are a part of Nature and are diverging from the Nature, he will reach a State of the Supreme Spirit. (13/31).
Though the Supreme God is within the body, because of the SG's absoluteness, infinity, ancestral nature, the SG will neither be a Doer nor be a receiver of the results of the Actions which the body performs. (13/32).

Though the sky is present in the entire Universe, it does not merge itself with the Universe, owing to the sky's minuteness. In the same way, though the Supreme God is present in the body does not get merged with the body. (13/33).

Just as the Sun though alone, fills the whole world with light, the Supreme God lights up the body. (13/34).

In this way, those who can know the subtle distinction between the subtle distinction between the Field and the Field Knower, the deliverance of the Creatures from the Nature will attain the Ultimate State. (13/35).

**Chapter 14: guNa traya vibhAga yOga**

BHAGAVADGITA CHAPTER 14 - GUN’A TRAYA VIBHAGA YOGA

(Three quality classification of humans)

GTVY 01
param bhUya: pravakshyAmi gnAnAnAm gnAnam uttamam
yaj gnAtvA munaya: sarvE parAm siddhim itO gatA:
GTVY 2
idam gnAnam upASritya mama sAdharmyam AgatA:
sargE api nOpajAyamtE pralayE na vyathamti ca
GTVY 03
mama yOnir mahad brahma tasmin garbham dadhAmi aham
sambhava: sarva bhUtAnAm tatO bhavati bhArata
GTVY 04
sarvayOnishu kaumtEya mUrtaya: sambhavamti yA:
tAsAm brahma mahad yOnir aham b1japrada: pitA
GTVY 05

sattvam rajas tama iti guNA: prakrutisambhavA:
nibadhnamti mahA bAhO dEhE dEhinam avyayam
GTVY 06
tatra sattvam nirmalatvAt prakASakam anAmayam
sukhasamgEna badhnAti gnAnAnasamgEna ca anagha
GTVY 07
rajO rAgAtmakam viddhi trushNAsamgasamudbhavam
tan nibadhnAti kaumtEya karmasamgEna dEhinam
gTVY 08
tamas tv agnAnajam viddhi mOhanam sarvadEhinAm
pramAdAlasyanidrAbhis tan nibadhnAti bhArata
GTVY 09
sattvam sukhE sanjayati raja: karmaNi bhArata
gnAnAm Atrutya tu tama: pramAdE sanjayati uta
GUN’A TRAYA 10

rajas tamaS ca abhibhUya sattvam bhavati bhArata
raja: sattvam tamaS ca iva tama: sattvam rajas tathA
GTVY 11
sarvadvArEshu dEhE asmin prakASa upajAyatE
gnAnam yadA tadA vidyAd vivruddham sattvam iti uta
GTVY 12
loBha: pravruttir Arambha: karmaNAm aSama: spruhA
rajas EtAni jAyamtE vivruddhE bharatashabha
GTVY 13
aprakASO apravruttis ca pramAdO mOha Eva ca
tamasi EtAni jAyamE vivruddhE kurunandana
GTVY 14
yadA sattvE pravruddhE tu pralayam yAti dEhabhrut
tadOttamavidAm IOkAn amalAn pratipadyatE
GTVY 15

rajasi pralayam gatvA karmasamgishu jAyatE
tathA pralInnas tamasi mUd’hayOnishu jAyatE
GTVY 16
karmaNa: sukrutasyAhU: sAttvikam nirmalam phalam
rajisas tu phalam du:kham agnAnam tamasa: phalam
GTVY 17
sattvAt sanjayatE gnAnam rajasO lObha Eva ca
pramAdamOhau tamasO bhavatO agnAnam Eva ca
GTVY 18
Urdhvam gachchhamti sattvasthA madhyE tishThamti rAjasA:
jaghanyaguNavruttasthA adhO gachchhamti tAmaS:
GTVY 19
nAnyam guNEbhya: kartAram yadA drashTAnupaSyati
guNEbhyaS ca param vetti madbhAvam sO adhigachchhati
GTVY 20

THE THREE QUALITY DIVISION.
The Lord said:
I taught you the "knowledge best among the knowledges", knowing which all the sages attained the
Supreme Deliverance. (14 / 1).
By practising this knowledge, the sages have synchronised their characteristics with mine. At the
time of the Mass Disaster, they have not suffered death or rebirth. (14 / 2).
I am the Insemnator. The Great Creator is the uterus for the insemination.
I plant the sperm of life in it. With it, all the Living Creatures are born. (14 / 3).
Arjuna! For all wombs (all the wombs of the Creatures) from which the bodies are born, the master
womb is the "Creator (Nature?). I am the father and the sEd-donor. (14 / 4).
The thrE qualities (Satvam=Tolerant Strength, Rajas=Kingthrust, Tamas+Ignorance and dormant
(we can coin the word ignodorma) are born from the Nature. These thrE qualities bind both the
body and the Living Soul. (14 / 5).
Among the thrE, the ToleStrong is pure, bright, and peaceful. This binds the Living Soul with
Knowledge and Bliss. (14 / 6).
Know that the Kingthrust is full of attachment. It is born from the desire and interest. The
KingSpurt binds the Living Soul with thrust for Action. (14 / 7).
Know that the IgnoDorma is born from ignorance. It tempts all the Creatures. IgnoDorma binds the
Living Soul with neglect, procrastination and slEp. (14 / 8).
Oh Person of Bharata Clan! ToleStrong leads the Living Soul towards bliss; the KingThrust binds
the Soul in Action; the IgnoDorma engulfs Knowledge and lands him Complacence. (14 / 9).
ToleStrong tries to overpower the KingThrust and the IgnoDorma. The KingThrust tries to
overpower the ToleStrong and the IgnoDorma. The IgnoDorma tries to control the ToleStrong and
the KingThrust. That means there is a triangular conflict among the thrE qualities..(14 / 10)
In the body, among the apertures of seen sual cognity like ears, if there is a feeling of comfort and
relief through a feeling of greater knowledge and education, it can be said that the ToleStrong is
improving over the other two. (14 / 11).
When the KingThrust is in its ascent in the body, we can sE the indications like covetousness,
determination and adamance, irresistible urge to start Actions, Insatiable desire for seen sual pleasures. (14 / 12).
When the IgnoDorma dominates, indications such as indiscrimination, inaction, inattentiveness, temptation can be found. (14 / 13).
When ToleStrong is on a high, the Living Soul leaves the body and attains the higher Heavens which are facile for the SEkers. (14 / 14).
When the KingThrust is on a high, the Living Soul which leaves the body, it will sEk a body of Active Humans. When the IgnoDorma is on a high, if a Living Soul leaves the body, it will again take up an inferior womb. (14 / 15).
Actions characterised by ToleStrong will have pure bliss as the result.
Actions characterised by KingThurst will have misery as the result.
Actions characterised by IgnoDorma will have ignorance as the result. (14 / 17).
Born are Knowledge from ToleStrong, Covetousness from the KingThrust, Inert Temptation from the IgnoDorma. (14 / 18).
A Living Soul cannot sE a Doer distinct from the ThrE Qualities. If the Living Soul can recognise me who is an omnipresent intercurrent Supreme Spirit, will attain Union with Me. (14 / 19).
The Living Soul which overcomes and goes beyond the ThrE Qualities will be delivered from the miseries of birth, death and oldage and attain immortality and the Supreme Bliss. (14 / 20)

Arjuna said: Lord! What are the identifications of a person who has overcome these thrE qualities (briefly TQ Conquerer or TQC)? What customs does he follow? What strategies and techniques does he adopt? (14 / 21).
The TQC does not hate wisdom, attachment to worldly life, and temptation, even if they originate
on their own in him. If they exhaust on their own, he does not long for them. (14/22).
The TQC appears to be uninterested. He is not perturbed by them. He is aware that the three qualities are discharging their duties and functions and is not therefore disturbed by them. Hence he is beyond the three qualities. (14/23).
The TQC is equanimous to both comforts and hardships. He treats a peace of stone and gold equally. He is equanimous to both what is pleasant and unpleasant and is courageous. He takes both praise and abuse equally. (14/24).
The TQC treats both honor and dishonor equally. Treats both friends and foes equally. He relinquishes all actions. (14/25).
The one who serves me with utmost devotion and solitary intimacy, such person overcomes the three qualities and will be entitled to attain the State of Union with me. (14/26).
I am the shelter for the Supreme Spirit, for the eternal deliverance, the everlasting righteousness and the solitary intimate comfort. (14/27).

Chapter 15: Purushottama Prapti Yoga

BHAGAVADGITA CHAPTER `15 -PURUSHOOTTAMA PRAPTI YOGA
(Attainment of Supreme Soul)

PURUSHOOTTAMA 001
UrdhvaUlam adha:SAkham aSvattham prAhur avyayam
chhandAmsi yasya parNAni yas tam vEda sa vEdavit
PURUSHOOTTAMA 002
adhaS chOrdhvam prasrutAs tasya SAkhA; guNapravruddhA vishayapraVAlA:
adhaS ca mULAni anusamtAtAni; karmAnubandhIni manushyalOkE
PURUSHOOTTAMA 003
na rUpam asyEha tathOpalabhyatE; nAmtO na ca adir na ca sampratishThA
aSvattham Enam suvirUd`hamUlam; asamgaSastrENa drud`hEna chhittvA
PURUSHOOTTAMA 004
tata: padam tatparimArgitavyam; yasmin gatA na nivartamti bhUya:
tam Eva ca adyam purusham prapadyE; yata: pravrutti: prasrutA purANI
PURUSHOOTTAMA 005
nirmAnamOhA jitasamgadOshA; adhyAtmanityA vinivruttakAmA:
dvamdvair vimuktA: sukhadu:khasamgnair; gachchhamti amUd`hA: padam avyayam tat
PURUSHOOTTAMA 006
na tad bhAsayatE sUryO na SaSAMkO na pAvaka:
yad gatvA na nivartamtiE tad dhAma paramam mama
PURUSHOOTTAMA 007
mamaivAmSO jIvalOkE jIvabhUta: sanAtana:
mana:shashThAnIndriyAni prakrutisthAni karshati
PURUSHOOTTAMA 008
SrIfram yad avApnOti yach ca api utkrAmatISvara:
gruhiVaitAni samyAti vAyur gandhAn ivASayAt
PURUSHOOTTAMA 009
SrOtram ca kshu: sparSanam ca rasanam ghrANam Eva ca
adhisThAya manaS ca ayam vishayAn upasEvatE
PURUSHOOTTAMA 10
utkrAmamtam sthitam vApi bhumjAnam vA guNAvItam
vimUd`hA nAnupaSyamtI paSyamti gnANachakhusha:
PURUSHOOTTAMA 011
yatamti yOginaS ca inam paSyamti Atmani avasthitam
yatamti api akrutAtmAnO nainam paSyamti achEtasa:
yad Adityagatam tEjO jagad bhAsayatE akhilam
yach ca ndramasi yach ca agnau tat tEjO viddhi mAmakam
PUSRUSHOTTAMA 013

gAm AviSya ca bhUtAni dhArayAmi aham OjasA
pushNAmi ca usadhI: sarvA: sOmO bhUtVa rasAtmaka:
PUSRUSHOTTAMA 014

aham vaiSvAnarO bhUtVa prANinAm dEham ASrita:
prANApAnasamAyuktA: pachAmi annam ca turvidham
PUSRUSHOTTAMA 015
sarvasya ca aham hrudi samnivishTO; matta: smrutir gnAnam apOhanam ca
vEdaS ca sarvair aham Eva vEdyO; vEdAmtakrud vEdavid Eva ca aham
PUSRUSHOTTAMA 016
dVAv imau purushau lOkE ksharaS ca akshara Eva ca
kshara: sarvAni bhUtAni kUTasthO akshara uchyatE
PUSRUSHOTTAMA 017
uttama: purushas tv anya: parama atma iti udAhruta:
yO lOkatrayam AviSya bibharti avyyaya ISvara:
PUSRUSHOTTAMA 018
yasmAt ksharam atITO aham aksharAd api chOttama:
ato asmi lOkE vEdE ca prathita: purushOttama:
PUSRUSHOTTAMA 019

yO mAm Eva asammUd`hO jAnAti purushOttamam
sa sarvavid bhajati mAm sarvabhAvEna bhArata
PUSRUSHOTTAMA 020
itti guhyatamam SAstram idam uktam mayAnagha
Etad buddhvA buddhimAn syAt krutakrutyA ca bhArata
SrIbhagavAn uvAcha

PATH OF ATTAINING the SUPREME SPIRIT = POASS.
The Scriptures described the family and the mundane world (hereafter called mundamus) as a fig
trE with its rOts at the apex and branches at the bottom (inverted). All the Vedic verses which
propose Action are its leaves. A person who can understand the true nature and spirit of the trE of
family and the mundane world is the real knower of Vedas. (POASS 1).
Its buds are the seen sual pleasures. Its branches flourish by the thrE qualities. The invisible rOts
which are born from the currents of the Actions are spread all over the human Earth. (POASS 2).
The form of the mundamus is not available. Its beginning and end, existence are unknown. This
strong trE of mundamus is to be cut using the sharp axe of Renunciation. (POASS 3).
Thereafter, one must explore the lotus fEt of the Lord, by attaining which a person will not revert
back to the mundanus. I take refugE in the Supreme Person from whom the very old stream of
mundanus is emanating and expanding. (POASS 4).
They attain the indestructible and irreplacable position who: have no ego, temptation, the weakness
of attachment to the mundanus, those who realised the Knowledge of the Soul and are engaged in it,
who have conquered desires, who are delivered of the duality of joys and sorrows, those who are
delivered from ignorance. (POASS 5).
By attaining which State my devotees will not revert back, that State is already bright. It cannot be
lighted by the Sun, MOn, and Fire. (POASS 6).
My incarnate is the ancient first human soul. It has 'mind' as the sixth seen se and attracts the other
five senses of the body (touch, taste, vision, smell, hearing). (POASS 7).
The soul who is the administrator of the body, takes charge of the body, and leaves the body
emerges like wind which draws nectar and scent from the ovary of a flower. (POASS 8).
The soul takes control of the ears, eyes, skin, tongue, nose and the mind to experience the seen sensual pleasures. (POASS 9).

The ignoramuses cannot see when the soul attains/leaves/resides in a body. Only those who have the eyes of Knowledge can see it. (POASS 10).

The active UPS (yogis i.e. persons who are UNITED PERSONS with the Supreme Spirit) can see the soul well settled in the body. The impure hearted fools in spite of efforts cannot see it. (POASS 11).

Know! that the luminance of the Sun which lights the world, the brightness of the Moon, that of the Fire, all are my brilliance. (POASS 12).

With my energy, I am entering the Earth and bearing the bodies of the Creatures. Through the Moon's rays, I am cultivating all the medical herbs. (POASS 13).

I become the God of Fire, reside in the bodies of the Creatures and accompanied by the Wind of Life and the Downward Wind digest all the four types of foods eaten by the Creatures. (POASS 14).

I live in the hearts of all the static and dynamic creatures in the form of "Consciousness". Only through me, the Creatures get their knowledge, memory and consciousness and lose them. I am the Super Knowledge of all the Vedas. I am the Scholar and the Prophet of the Vedas. (POASS 15).

There are two types of Spirits in the Universe. The first are the Destructible Creatures of the world. The second is the indestructible Soul which is like the anvil of the blacksmith. (The anvil does not change or get hurt even after severe beatings to twist and malleate the iron). (POASS 16).

Apart from the destructible, indestructible souls mentioned above, there is another Supreme Spirit (Supreme God). He is the Infinite Lord. He administers the three worlds (heaven, earth, nether world). (POASS 17).

I am beyond both the destructible and the indestructible and greater than the both. Hence I am famous in the world and the Vedas as the Supreme Person. (POASS 18).

The person who is not clouded by temptation, can recognise me as the Supreme Person. Such knowledgeable untempted person is omniscient, and serves me in all ways. (POASS 19).

Oh Sinless! Oh Arjuna! I taught you this very secret science. The person who studies and understands it becomes an intellectual, wise and accomplished person. (POASS 20).

**Chapter 16: DevAsura sampad vibhAga yOga**

BHAGAVADGITA CHAPTER 16 -DAIVASURA SAMPAD VIBHAGA YOGA

Divine, Satanic classification of humans

**DAIVASURA 001**

abhayam sattvasamSuddhir gnAnayogavyavasthit:  
dAnam damaS ca yagnaS ca svAdhyAyas tapa Arjavam  
**DAIVASURA 02**  

ahimsA satyam akrOdhas tyAga: SAmtir apaiSunam  
dayA bhUtEshv alOluptvam mArdavam hrIr achApalam  
**DAIVASURA 003**

tEja: kshamA dhruti: Saucham adrOhO nAtimAnitA  
bhavamti sampadam daiVIm abhijAtasya bhArata

**DIVINE AND DEVIL DIVISION (DDD)**

From DDD 1 to DDD 3, Krishna describes the characteristics of the wealth of Divinity. DDD 4 to DDD 24 is the description of the Devil.

The Lord said:

**WEALTH OF DIVINITY**

Fearlessness, Strength, Intellectual purity, settled serious interest in the Path of Knowledge, Charity, Self Control (of external senses), Sacrifice (in the meaning of worship to), Studies through self
effort, Modesty and simplicity (DDD 1)
Non-violence, Truth, Unirritability, Sacrifice (in the meaning of foregoing), Peace, Absence of stinginess, abandoning abuse of others, compassion on all Creatures, absence of voetousness, softness, seen se of shame, absence of fickleness (DDD 2)
Brilliance, Tolerance and Endurance, Courage, Cleanliness and hygiene, Absence of enemity, Absence of ego and pride, --- these are all the acquisitions of a person who is entitled to be divine. (DDD 3).

DAIVASURA 004
dambhO darPO atimAnaS ca krOdha: pArushyam Eva ca agnAnam ca abhijAtasya pArtha sampadam AsurIm
DAIVASURA 005
daIV sampad vimOkshAya nibandhAyAsurI matA mA Sucha: sampadam daIVIm abhijAtO asi pAm’ava
DAIVASURA 006
dvau bhUtasargau IOkE asmin daiva Asura Eva ca daIVO vistaraSa: prOkta Asuram pArtha mE SruNu
DAIVASURA 007
pravruttim ca nivruttim ca janA na vidur AsurA: na Saucham nApi ca achArO na satyam tEshu vidyatE
DAIVASURA 008

asatyam apratishtTham tE jagad Ahur anISvaram aparasparasambhUtam kim anyat kAmahaitukam
DAIVASURA 009
EtAm drushTim avashTabhya nashTAtmAnO alpabuddhaya: prabhavamti ugrakarmaNa: kshayAya jagatO ahitA:
DAIVASURA 10
kAmam ASritya dushpUram dambhamAnamadAnvitA: mOhAd gruhItvAsadgrAhAn pravartantE aSuchivrAtA:
DAIVASURA 011
chimtAm aparimEyAm ca pralayAmtAm upASritA: kAmOpabhOgaparamA EtAvad iti nischitA:
DAIVASURA 012
ASApASaSatair baddhA: kAmakrOdhaparAyaNA: IhantE kAmabhOgArtham anyAyEnArthasamchayAn
DAIVASURA 013

idam adya mayA labdhAm idam prApsyE manOratham idam astIdam api mE bhavishyati punar dhanam
DAIVASURA 014
asau mayA hata: Satrur hanishyE ca aparAn api ISvarO ahAm ahAm bhOgI siddhO ahAm balavAn sukhI
DAIVASURA 015
Ad’hIyO abhijanaVAn asmi kO anyO asti sadruSO mayA yakshyE dAsyAmi mOdishya iti agnAnavimOhitA:
DAIVASURA 016
anEkachittavibhrAmtA mOhajAlasamAvrutA:
prasaktA kAmabhOgEshu patamti narakE aSuchau
DAIVASURA 017
AtmasambhAvitA stabdhA dhanamAnamadAnvItA:
yajamEt nAmayagnais tE dambhEnAvidhipUrvakam
DAIVASURA 018

ahamkAram balam darpam kAmam krOdhham ca samSritA:
mAm AtmapiadEHshu pradvishamO abhyasUyakA:
DAIVASURA 019
tAn aham dvishata krUrAn samsAReshu narAdhamAn
kshipAmi ajasram aSubhAn AsurIshv Eva yOnishu
DAIVASURA 020
AsurIm yOnim ApannA mUd’hA janmani janmani
mAm aprApyaiva kaumtEya tatO yAmti adhamAm gatim
DAIVASURA 021
trividham narakasyEdam dvAram nASanam Atmana:
kAma krOdhhas tathA IObhas tasmAd Etat trayam tyajEt
DAIVASURA 022
Etair vimukta kaumtEya tamOdvArais tribhir nara:
Acharati Atmana SrEyas tatO yAti parAm gatim
DAIVASURA 023

ya: SAsravidhim utsrujya vartatE kAma kArata:
na sa siddhim avApnOti na sukham na parAm gatim
DAIVASURA 024
tasmAch chhAstram pramANam tE kArya akArya vyavasthitau
gnAtvA SAsravidhAnOktam karma kartum ihArhasi

arjuna uvAcha

WEALTH OF A DEMON
Hypocrasy, Flamboyance, Conceit and Pride, Anger, Rudeness, Ignorance are all the acquisitions of
a person who is fit to be a demon. (DDD 4).
The wealth of divinity promotes deliverance. The demoniacal possessions lead to attachment. Oh
Arjuna! You are born with divine possessions. Hence do not grieve. (DDD 5).
In this world two types of creations have taken place. The Divine. The demoniacal. I have already
explained in detail the divine possessions. Now I shall explain the demoniacal possessions. Oh
PARtha! Listen! (DDD 6).
The demons do not know the traits of Action or Inaction. They do not know cleanliness, tradition or
the the truth. (DDD 7).
The demoniacs say describe this world as false, shelterless, atheistic, evolutionary (generated on its
own). They say that there are no other causes, and that it has an origin of lust and desire. (DDD 8).
Having thiese perspectives and theories as base, the demoniacs who are devoid of the knowledge of
the soul, knaves, barbarians, malicious and malivolent persons, are born in this world to destroy it.
(DDD 9).
The demoniacs have insatiable lust. They are full of hypocrisy, conceit and pride. Because of
temptation, they will be worshipping sundry Devillish Gods and performing unclean rituals. (DDD
10).
Till their death, they suffer boundless misery. They determine that seen sual enjoyment is the chief
goal of life. (DDD 11).
Hundred lassos of grEd bind them. They are enamoured with lust and anger. For enjoying the seen
sual pleasures, they will be commiting unjust acts and accumulating wealth and possessions. (DDD
12).
Today I have got this. I shall fulfil this desire. I have this. I shall get more money again. (DDD 13).
I killed this enemy. I can still kill others. I am the God. I am the enjoyer. I am the Achiever and Fulfilled. I am the Strong person. I am the happiest. (DDD 14).
I am rich. I am respectable. Who is there equal to me? I can give charity. I can enjoy and please myself. Thus the demoniacs are tempted in ignorance. (DDD 15).
These demoniacs are with deluded minds. Surrounded by lots of temptations. Engaged in lustful enjoyments. They will ultimately be condemned into the dirty hells. (DDD 16).
The demoniacs praise themselves. They lack humility and obedience. They are proud of wealth, honor and conceit. Full of hypocrisy, they are performing sacrifices which are namesake and not as prescribed by the scriptures. (DDD 17).
Having sheltered Ego, brutal force, flamboyance, lust, anger, they are blaming me residing in the righteous persons and abusing them out of envy. (DDD 18).
I am placing all such demoniacs who are venomous, cruel, the worst humans in this mundanus, eternally in a series of inauspicious and demoniacal wombs. (DDD 19).
Oh Son of Kumti! In every rebirth, they will be born in devillish wombs and those ignoramuses without attaining me, fall to further depths. (DDD 20).
There are these door to hell. 1. Lust 2. Anger 3. Covetousness. These are destructive of the person in whom they reside. Hence, all these three are to be shed. (DDD 21).
A person who is delivered of these three gates of darkness, will do good to himself and by that attains the Supreme State. (DDD 22).
He who violates the prescriptions of the scriptures and behaves as per the dictates of lust, he does not get the fulfilment or happiness or the Supreme State. (DDD 24).
For you the parameter and the standard are the scriptures in determining both what is to be done and not to be done. Having known the methods prescribed by the scriptures, you will be qualified to perform Actions. (DDD 24).

Chapter 17: Sṛaddhā traya vibhāga yōga

Sṛaddhā traya vibhāga yōga (Sṛaddhā traya vibhāga yōga) is a chapter from the Bhagavad Gita. It discusses the threefold classification of interests and sincerity.

STVY 01
yE SAstravidhim utsrujya
yajamE SraddhayAnvītA:
tEshAm nishThA tu kA krushNa
sattvam AhO rajas tama:

What is S’hraddha or (S’raddha)?
S’hraddha according to dictionary by Shri Vaman Shivram Apte has seven meanings.
1. Belief, confidence, faith, trust.
2. Belief in divine revelation, religious faith.
3. Sedateness, composure of mind.
4. Intimacy, familiarity.
5. Respect, reverence.
7. The longing of a pregnant woman.

What is NishTha?
15 meanings for NishTha:
1. Being in or situated on.
2. Depending on or resting on.
3. Devoted or attached to.
4. Devotion or application, close attachment.
5. Believing in.
NishTha (long vowel)
6. Position, condition.
7. Fixedness, steadiness.
8. Devotion or application/
10. Excellence, perfection, proficiency, skill
11. Conclusion, end, termination.
12. The catastrophe or end of a drama.
13. Accomplishment, culmination, culmination point.
14. Death, destruction, disappearance from the world at a fixed time.
15. Fixed or certain knowledge, certainty.
16. Begging
17. Anxiety, distress, suffering, trouble.

Arjuna said:
Krishna! What will be the position of those who perform sacrifices (ritual worships) with faith? Is it
bolestrong, Kingthrust, or Ignodorma? (THREE ADHERENCES 1).

SrIbhagavAn uvAcha
trividhA bhavati SraddhA dEhinAm sA svabhAvajA
sAttvikI rAjasI ca iva tAmAsI chEti tAm SruNu
STVY 03
sattvAnurUpA sarvasya SraddhA bhavati bhArata
SraddhAmayO ayam purushO yO yachchhraddraddha: sa Eva sa:
STVY 04
yajamTE sAttvikA dEvAn yaksharakshAmS ca anyE yajamTE tAmAsA janA:
STVY 05
aSAstravihitam ghOram tapyamTE yE tapO janA:
dambhAhamkArasamyuktA: kAmarAgabalAnvItA:
STVY 06

carSayamta: SarIrastham bhUtagrAmam achEtasa:
mAm ca ivAmta:SarIrastham tAn viddhi AsuraniSchayAn
STVY 07
AhuRs tv api sarvasya trividhO bhavati priya:
yagnas tapas tathA dAnam tEshAm bhEdam imam SruNu
STVY 08
Ayu:sattvabalArOgyasukhaprItivivardhanA:
rasyA: snigdhA: sthirA hrudyA AhArA: sAttvikapriyA:
STVY 09
kaTvamlalavaNatyushNatIkshNarUkshavidAhina:
AhArA rAjasyEshTA du:khaSOkAmayapradA:
S’RADDHA TRAYA 10
yAtayAmam gatarasam pUti paryushitam ca yat
uchchhishTam api ca amEdhyam bhOjanam tAmasapriyam
STVY 11
aphalAkAmkshibhirdagnO vidhidrushTO ya iyyatE
yashTavyam EvEti mana: samAdhAya sa sAttvika:
STVY 12
abhisamdhAya tu phalam dabhbArtham api ca iva yat
iyyatE bharataSrEssTha tam yagnam viddhi rAjasam
STVY 13
The Lord said:
The faith and steadiness of a living soul is of three types: 1. Toelemgird 2. Kingthrust 3. Ignodorma. It accrues from the remnants of the previous births. Listen that. (THREE ADHERENCES 2)
Every person's faith and adherence will depend on the inner consciousness. The Supreme Spirit is full of faith and adherence. The intellectual personality trait of a person depends on his sincerity towards the target of worship. (THREE ADHERENCES 3).
The tolestrong will worship the Heavenly Gods. The Kingthrusts will worship the lower Gods and demons. The ignodorma worship the ghosts etc. (THREE ADHERENCES 4).
Some people do an extremely painful penance using methods not prescribed by scriptures. Their penance is filled with hypocrisy, pride and strong in desire and attachment. (THREE ADHERENCES 5).

They hurt the body, the five elements (earth, water, fire, wind and sky), and ME (Supreme Person) present in them. Such persons are following the demoniacal practices. (THREE ADHERENCES 6).

FOd taken by all is of thrE types: 1. Sacrificial 2. Penance (ascetic) 3. Charity. Here are the differences among them. Listen. (THREE ADHERENCES 7).

Satvic FOd
The tolestrong prefer and relish the following fOds: 1. Those which increase longevity, stamina, strength, health, comfort, and affection. 2. Those which are juicy (succulent), oily, stable, and heartening. (THREE ADHERENCES 8).

Rajasic FOd
The Kingthrusts prefer and relish the following fOds: 1. hot and pungent, 2. salty 3. high temperature 4. caustic 5. dry 6. inflammatory and thirst generating, and cause distress and misery. (THREE ADHERENCES 9).

Tamasic FOd
The Ignodorma prefer and relish 1. fOd cOked prior two and half hours earlier, 2. devoid of juice and succulance, 3. Ozing bad odours, 4. stale, 5. left out by others, 6. and not sacred. (THREE ADHERENCES 10).

The Tolestrong perform sacrifices without attachment to results. They consider the performing sacrifices as a duty. They perform the sacrifices by adhering to the methods stipulated by the scriptures. (THREE ADHERENCES 11).

The Kingthrusts perform sacrifices 1. anticipating results; 2. to show their grandeur. (THREE ADHERENCES 12).

It is said that the IgnoDorma perform sacrifices 1. without following the prescribed methods, 2. without distributing fOd, 3. without the Vedic Chants, 4. without the remuneration to the Priests. (THREE ADHERENCES 13).

It is said that the penance performed by the body (physical penance) consists of 1. worship of Gods, Preceptor, and Scholars 2. clean and simple 3. celibasy 4. non-violence. (THREE ADHERENCES 14).

It is said that the verbal penance consists of 1. spEch not frightening others 2. spEch which is true, pleasing and benevolent 3. spEch which is related to study of Vedas. (THREE ADHERENCES 15).

It is said that the mental (inner) penance consists of: 1. Filled with sincerity, simplicity, silence, self-control and honest dealing etc. (THREE ADHERENCES 16).

It is said that a ToleStrong penance consists of all the thrE types (physical penance, verbal penance, and mental penance) when it is performed by persons who have relinquished their desire for results, (THREE ADHERENCES 17).

The KingThrust penance is aimed at obtaining felicitation, honor and worship and is hypocritical. The penance is indefinite and ephemeral. (Does not last long.) (THREE ADHERENCES 18).

The IgnoDorma penance consists of self inflicting injuries to one's own body and pain to mind, or intended to destroy others. (THREE ADHERENCES 19).

The ToleStrong Charity consists of offerings to a person who is a virtuous scholar, who is not capable of doing something in return. It is given at the right place, right time and to the fittest person. (THREE ADHERENCES 20).

The KingThrust Charity consists of offerings intended to obtain something in return, or expecting Heaven. (THREE ADHERENCES 21).

The IgnoDorma Charity consists of offerings given at unclean places, unclean times and situations, and to undeserving persons who are devoid of refined ideas. The offerings are made with contempt. (THREE ADHERENCES 23).
According to the Scriptures, the three names "Om, Tat, Sat" indicate the Supreme Spirit. In the ancient times, these three names were created to represent the Priests, Vedas (Scriptures) and the Sacrifices".

(THREE ADHERENCES 23).

Hence the worshippers of the Supreme Spirit first chant the sacred sound 'Om' and then start performing the functions of sacrifice, charity and penance. (THREE ADHERENCES 24).

The seekers of deliverance perform the sacrifices, penance and charity after chanting the sacred sound "Tat". (THREE ADHERENCES 25).

The sacred sound "Sat" is used in all auspicious functions. The sound is indicative of the Supreme Spirit. The words Sat-bhAvA (Sadbhava) = Noble idea, SAdhu BhAvA = Gentle Idea consist of the sound "Sat".

(THREE ADHERENCES 26).

The sound "Sat" is used in respect of Sacrifice, Penance and Charity. Other actions and functions which are directed towards the three are also treated as "Sat". (THREE ADHERENCES 27).

It is said that the Sacrifices, Penance, and Charity and all other actions and functions which are done without sincerity, are called "Asat" (Not righteous). (THREE ADHERENCES 28).

Chapter 18: mOksha sANYAsa yOga

BHAGAVADGITA CHAPTER 18 - mOksha SANYASA YOGA

Yoked and unified path and state of Liberation and Renunciation

MSY 01
Arjuna uvAcha:
sanyAsasya mahA bAhO tatvam ichchhAmi vEditum
tyAgasya ca hrushIKeSa pruthak KeSinishUdana

Arjuna said: Oh HrishikEsa! Oh MahA BahO! Oh Slayer of KeSı (A demon)! I desire to hear from you the philosophical nature of relinquishment and renunciation. (liberation 1).

SrIbhagavAn uvAcha

MSY 02
kAmyAnAm karmaNAm nyAsam sanyAsam kavyO vidu:
sarvakarmaphalatyAgam prAhus tyAgam vichakshaNA:

MSY 03
tyAjyam dOshavad iti EkE karma prAhur manIshiNa:
yagnadAnatapa:karma na tyAjyam iti ca aparE

MSY 04

niSchayam SruNu mE tatra tyAgE bharatasattama
tyAgO hi purushavyAghra trividha: samprakIrtita:

MSY 05
yagnadAnatapa:karma na tyAjyam kAryam Eva tat
yagO dAnam tapaS ca iva pAvanAni manIshiNaN

MSY 06
EtAni api tu karmANi samgam tyaktvA phalAni ca
kartavyAnIti mE pArtha niSchitam matam uttamam

MSY 07
niyatasya tu sanyAsa: karmaNO nOpapadyatE
mOHAt tasya parityAgas tAmasa: parikIrtita:

MSY 08
du:kham iti Eva yat karma kAyakIeSabhayAt tyajEt
sa krutvA rAjasam tyAgam naiva tyAgaphalam labhEt

MSY 09
kAryam iti Eva yat karma niyatam kriyatE arjuna
samgam tyaktV phalac iiva sa tyAga: sAttvikO mata:
MOksha SANYASA 10
na dvEshTi akuSalam karma kuSaE nAnushajjaE
tyAgI sattvasamAvishTO mEdhAvI chhinasamasaya:
MSY 11
na hi dEhabhrutA Sakyam tyaktum karmANi aSEshata:
yas tu karmaphalatyAgI sa tyAgIte abhidhIyatE
MSY 12
anishTam ishTam miSramp ca trividham karmaNa: phalam
bhavati atyAginAm prEtya na tu sanyAsinAm kva chit
MSY 13
pamchaitAni mahA bAhO kAraNAni nibOdha mE
sAnkhyE krutAmpE prOktAni siddhayE sarvakarmaNAm
MSY 14

adhisThAnam tathA kartA karaNam ca pruthagvidham
vividhAS ca pruthakcEshTA daivam ca ivAtra pamchamam
MSY 15
SarIrAvAnmanObhir yat karma prArabhatE nara:
yAiyam vA viparItam vA pamchaitE tasya hEtava:
MSY 16
tatraivam sati kartArA AtmAnam kEvaluA tu ya:
paSyati akrutabuddhItvAn na sa paSyati durmati:
MSY 17
yasya nAhAmkrutO bhAvO buddhir yasya na lipyaE
hatvApI sa imA&I loKAn na hamti na nibadyaE
MSY 18
gnAnAm gnEyam parignAtA trividhA karmachOdanA
karaNam karma kartEti trividha: karmasamgraha:
MSY 19

gnAnAm karma ca kartA ca tridhaiva guNabhEdata:
prOchyate guNasamkhyaE yathAvach chhruNu tAni api
MSY 20
sarvabhUtEshU yEmaikam bhAvam avyayam IkhshatE
avibhaktam vibhakteShu taj gnAnam viddhi sAttvikam
MSY 21
pruthaktvEna tu yaj gnAnam nAnAbhAvAn pruthagvidhAn
vEttI sarvEshU bhUtEshU taj gnAnam viddhi rAjasam
MSY 22
yat tu krutsnavad Ekasmin kAryE saktaM ahaitukam
atatvArthavad alpam ca tat tAmasam udAhrotam
MSY 23
niyatam samgarahitam arAgadvEshata: krutam
aphalaprEpsunA karma yat tat sAttvikam uchyate
MSY 24

yat tu kAmEpsunA karma sAhAmkAraEAnA vA puna:
kriyatE bahuIAsam tad rAjasam udAhrotam
MSY 25
anubandham kshayam himsAm anapEkshya ca pauriousam
mOhAd ArabhyatE karma yat tat tAmasam uchyate
MSY 26
muktasamO anahamvAdI dhrutyutsAhasamanvita: 
siddhyasiddhyOr nirvikAra: kartA sAttvika uchyatE  
MSY 27
rAgI karmaphalaprEpsur lubdhO himsAtmakO aSuchi:  
harshaSOKAnvita: kartA rAjasa: parikIrtita:  
MSY 28
ayuktA: prAkruta: stabdha: SaThO naikrutikO alasa:  
vishAdI dIrghasUtrI ca kartA tAmasa uchyatE  
MSY 29
buddhEr bhEdam dhrutES ca iva  
guNatas trividham SruNu  
prOchyamAnam aSEshENa  
pruthaktvEna dhanamjaya  
MSY 30
pravruttim ca nivruttim ca kAryAkAryE bhayAbhayE  
bandham mOksham ca ya vEtti buddhi: sA pArtha sAttvikI  
MSY 31
yayA dharmam adharmam ca kAryam ca akAryam Eva ca  
ayathAvat prajAnAti buddhi: sA pArtha rAjasI  
MSY 32
adharmam dharmam iti yA manyatE tamasAvrutA  
sarvArthAn viparItAmS ca buddhi: sA pArtha tAmasI  
MSY 33
dhrutyA yayA dhArayatE mana:prANEndriyakriyA:  
yOgEnA vyabhichAriNyA dhruti: sA pArtha sAttvikI  
MSY 34
yayA tu dharmakAmArthAn dhrutyA dhArayatE arjuna  
prasamEna phalAkAmkshI dhruti: sA pArtha rAjasI  
MSY 35
yayA svapnam bhayam SOkam vishAdam madam Eva ca  
nanvinumchati durmEdhA dhruti: sA pArtha tAmasI  
MSY 36
sukham tv idAnIm trividham SruNu mE bharatarshabha  
abhyAsAd ramatE yatra du:khAhtm ca nigachchhati  
MSY 37
yat tadagrE visham iva pariNamE amrutOpamam  
tat sukham sAttvikam prOktam AtmaaviparamAdajam  
MSY 38
vishayEndriyasamyOgAd yat tadagrE amrutOpamam  
pairNamE visham iva tat sukham rAjasam smrutam  
MSY 39
yat tadagrE ca anubandhE ca sukham mOhanam Atmana:  
nidrAlasyapramAdOttham tat tAmasam udAhrutam  
MSY 40
na tad asti pruthivyAm vA divi dEveshuvA puna:  
sattvam prakrutijair muktam yad Ebhi: syaAt tribhir guNai:  
MSY 41
brAhmaNa kshatriyaviSAm SUdriNamA ca paramtapa  
karmANi pravibhaktAni svabhAv prabhavair guNai:  
SamO damas tapa: Saucham kshAmtir Arjavam Eva ca
gnAnam vignAnam Astikyam brahmakarma svabhAvajam

MSY 42
Sauryam tEjO dhrutir dAkshyam yuddhE ca api apalAyanam
dAnam ISvarabhAvaS ca kshatrkarma svabhAvajam
krushi gOrakshya vANijyam vaiSyakarma svabhAvajam
paricaryAtmakam karma SUdrasyApi svabhAvajam

svE svE karmaNi abhirata: samsiddhim labhatE nara:
svarkarma nirata: siddhim yathA vindati tat SruNu
yata: pravruttir bhUtAnAm yEna sarvam idam tatam
svarkarmaNA tam abhyarchya siddhim vindati mAnava:
SrEyAn svadharmO viguNa: paradharmAt svanushThitAt
svabhAvaniyatam karma kurvan nApnOti kilbisham
saahajam karma kaumtEya! sadOsham api na tyajEt
sarvArambhA hi dOshEna dhUmEn Agnir iva AvrUtA:
asaktabuddhi: sarvatra jitAtmA vigataspruha:
naiShkarmyasiddhim paramAm sanyAsEna adhigachchhati
MSY 50
siddhim prAptO yathA brahma tathApnOti nibOdha mE
samAsEnaiva kaumtEya nishThA gnAnasya yA parA
MSY 51
buddhyA viSuddhayA yuktO dhruvAtmAmani niyamya ca
SabdAdIn vishayAms tyaktvA rAgadvEshauy vudyasa ca
MSY 52
viviktasEvI laghvASi yata vAkkAya mAnasa:
dhyAnayOgaparO nityam vairAgyam samupASrita:
MSY 53
ahamkArAn balam darpam kAmam krOdham parigraham
vimuchhya nirmama: SAmO brahmabhUyAya kalpatE
MSY 54

brahmabhUta: prasannAtmA na SOchati na kAmkshati
sama: sarvEshu bhUtEshu madbhaktim labhatE parAm
MSY 55
bhaktyA mAm abhijAnAti yAvAn yaS ca asmi tatvatya:
tatO mAm tatvatO gnAtvA viSatE tadanamTaram
MSY 56
sarvakarmANi api sadA kurvANO madvyapASraya:
matprasAdAd avApnOti SASvatam padam avayayam
MSY 57
chEtAsA sarvakarmANi maI sanyasya matpara:
buddhiyOgam upASritya machchitta: satatam bhava
MSY 58
machchitta: sarvadurgANi matprasAdAt tarishyasi
atha chEt tvam ahamkArAn na SrOshyasi vinamkshyasi
MSY 59

yad ahamkArAm ASritya na yOtsya iti manyasE
mithyaisha vyavasAyas te prakrutis tvAm niyOkshyati
MSY 60
svabhAvajEna kaumtEya nibaddha: svEna karmaNA
kartum nEchchhasi yan mOhAt karishyasi avaSO api tat
MSY 61
ISvara: sarvabhUtanAm hrUddESE arjuna tishThati
bhrAmayan sarvabhUtAni yamtrArUd’hanAni mAayahA
MSY 62
tam Eva SaraNam gachchha sarvabhAvEna bhArata
tatprasAdAt parAm SAmtim sthanAn prApsyasi SAsvatam
MSY 63
iti tE gnAnam AkhyAtam guhyAd guhyataram mayA
vimruSyaitad aSEshENA yathEchchhasi tatha kuru
MSY 64
sarva guhyatamam bhUya: SruNu mAe paramam vacha:
ishTO asi mAe drud’ham iti tatO vakshyAmi tE hitam
MSY 65
man(t) manA bhava mad bhaktO mad yAjl mAAm namaskuru
mAAm Evaishyasi satyam tE pratijAnE priyO asi mA
MSY 66 </em>:
sarvadharmaN parityajya
mAAm Ekam SaraNam vrama
aham tvA sarvapApEbhYO
mOksalishyAmi mA SuchA:
MSY 67
idam tE nAtapaskAya nAbhaktAya kADA ca na
na ca aSsuRusHaVEnE vachyAm na ca mAAm yO abhyaSuUyati
MSY 68
ya idam paramam guhyam mad bhaktEshv abhidhAsyati
bhaktim maI parAm krutvA mAAm Evaishyati asamSaya:
MSY 69
na ca tasmAn manushyEshu kASh chin mAe priyakruttama:
bhavItA na ca mAe tasmAd anyA: priyato bhuvi
MSY 70
adhyEshyatE ca ya imam dharmyam sarvadam AvayO:
gnAna yagnENA tEna aham ishTa: syAm iti mAe mati:
MSY 71
SraddhAvAn anasUyAs ca
SruNuyAd api yO nara:
sO api mukta: Subha IOKAn
prApnuyAt puNyakarmaNAm
MSY 72
kachchid Etach chhrutam pArtha
tvayaikAgrEnA chEtAsA
kachchid agnAna samMOha:
pranashTAs tE dhanamjaya
nashTO mOha: smruti labdhA
tvatprasAdAn mayAchyuTa
sthito asmi gataSamdEha:
karishyE vachanam tava
sanjaya uvAcha
iti aham vAsudEvAsya
pArthasya ca mahAtmana:
sarvadam imam aSrausham
Yatra yOgESvara: krushNO
yatra pArthO dhanurdhara:
tatra SrIr vijayO bhUtir
dhruvA nítir matir mama
Krishna said: Experts say that renunciation is ceasing to perform all Actions which are desire and result oriented. Relinquishment is foregoing all the fruits of one's own Actions. (In relinquishment, actions will continue to be performed, but the result is allowed to lapse). (liberation 2).

Some scholars say that as Actions have a shortcoming in the form of leading to attachment; hence they should be abandoned. Some others say that Sacrifices, Charity and Penance are actions which cannot be renounced. (liberation 3).

Oh the Greatest among the Bharata clan! Oh Tiger among men! Now, listen to my decision with regard to relinquishment. In scriptures, thrE types of relinquishments were prescribed. (liberation 4).

Sacrifices, Charity and Penance are not actions which are fit to be relinquished. They cleanse the intellect of the scholars and wise persons. (liberation 5).

PArtha! The second type are the Result Relinquished Actions (RRAs). This is definite. In my view this is the best principle. (liberation 6).

The third type of Relinquishment is the Relinquishment of the Daily chores and duties. Relinquishing them out of temptation, is called an IgnorDorma Relinquishment. (liberation 7).

A person who thinks that Action leads to misery and with a view to avoid the task of facing them and the consequent hardships, does a KingThrust Relinquishment. He does not get the benefits of Relinquishment. (liberation 8).

Arjuna! A person should shed the seen se of being the "Doer" of his Actions and should not expect results from them. If he performs all his daily chores and actions with a seen se of duty, such relinquishment is ToleStrong. This is a view. (liberation 9).

A Relinquisher whose relinquishment is of ToleStrong quality, who is an intellectual, whose doubts have been cleared, does not hate Actions which cause misery and does not get addicted to Actions which cause comfort. (liberation 10).

For a bodyholder, it is not possible to shed all the Actions in toto. The one who relinquishes results of his Action is said to be the real Relinquisher. (liberation 11).

There are thrE types of results for Actions 1. Not pleasant. 2. Pleasant 3. Mixed. These results accrue to a person who performs Actions expecting results. For the Relinuishers of Results, they will not accrue. (liberation 12).

Oh Person of Great Hands! In the SAmkhya philosophy, for fulfilment of Actions, five reasons have been explained. Listen, I shall teach them now. (liberation 13).

1. Body 2. A seen se of being the Doer. 3. TOls such as such as eyes 4. Functions such as movement of air (respiration and digestive gases). 5. The Fate and the God (Imponderable). (liberation 14).

These five are the Reasons for all Actions performed by a human being with his body, mind, voice,
whether they are righteous or wrongful. (liberation 15).
Thus, for performing all the Actions, when there are five Reasons, a person who thinks that he(she)
himself is the Doer of all his Actions is not a balanced perspector, but a fOl. Because of lack of
wisdom, he is unable to analyse its secret. (liberation 16).
A person who does not have the flamboyance of being the "Doer".and whose mind is not attached
to and tempted by the fruits of his Actions, even if he annihilates the entire Creation and the
Universe, he will not be a killer. He is not bound by the consequences of such destruction.
(liberation 17).
The knowledge, the target of knowing, the Knower, all the thrE are the Reasons for the complex
seen se of Action. The tOl, the object and the Doer, these thrE are the shelters for the Action.
(liberation 18).
In the SAmkhya philosophy, there are thrE kinds of distinctions: 1. Knowledge 2. Action 3. Doer. I
shall explain them as they are (without modifications). (liberation 19).
That Awareness, using which a person is able to identify the living spirit which takes up bodies of
human, lower God and Living organisms is "ToleStrong" Awareness. The Knower views at the
Living Soul as Indestructible and Infinite. (liberation 20).
A person who treats the Living Soul(s) present in the Creatures as separate and several, his
knowledge is KingThrust. (liberation 21).
That knowledge which settles down without any reason in an Action which just mundane and
routine like bathing such knowledge which is devoid of the sanction of scriptures such inferior
knowledge is called IgnoDorma Action. (liberation 22).
Actions performed by a person in a disciplined and prescribed manner, without attachment, without
likes and dislikes, without anticipating results, all such Actions are ToleStrong (Satvic - Full of
energy and endurance). (liberation 23).
The Actions performed by a person longing for result or by an egoist, when such actions cause
much rigors to him, such penance is called the KingThrust (RAjasa = kinglike) (liberation 24).
That Action which has destruction, violence, animosity and temptation as goals, is an IgnoDorma
(Tamas=darkness) Action. (liberation 25).
The Actions of a detached person, not an egoist, and full of enthusiasm and exuberance, not moved
by fulfilment or failures -- are called ToleStrong Actions. (liberation 26).
The person who is attached to his Actions, who is kEn on results, covetous, violent, unclean, person
affected by joys and sorrows -- such performer is a KingThrust performer. (liberation 27).
The person engaged in inappropriate actions, who performs inherently his own inert actions,
disobedient, evader, lazy dullard, pessimist, procrastinator is called an IgnoDorma performer.
(liberation 28).
Oh Conquerer of Wealth! The intellect and exuberance of a person is of thrE types related to thrE
qualities of ToleStrong, KingThrust and the IgnoDorma. I shall explain them fully. Listen.
(liberation 29).
The intellect which can distinctly appreciate the attitudes and remissions, actions and inactions,
fears and assurances, attachments and deliverances is ToleStrong Intellect. (liberation 30).
Oh Son of Prutha! The intellect which does not take ethical and unethical acts, actions and inactions
as they are and interpret them differently is the KingThrust Intellect. (liberation 31).
Oh Son of Prutha! That intellect which considers and treats a wrong as right, and interprets all ideas
in an odd and unnatural manner, is covered by the quality of darkness, such intellect is IgnoDorma.
(liberation 32).
That determination and exuberance which are settled in a concentrated undithering mind, control
the mind, vital functions, are ToleStrong. (liberation 33).
O Son of Prutha! A person who out of interest in righteousness, desires, wealth receives and bears
them, the determination and exuberance of such person are the KingThrust type. (liberation 34).
An evil minded person who does not shed slEp, fear, misery, sadness, pride etc., the determination
and exuberance of such person are the IgnoDorma type. (liberation 35).
Oh the Greatest of the Bharata Clan! Listen now the thrE types of comforts.. The experience which
in course of practice and review becomes comfortable, which frEs itself from the pangs of the
family and the mundane. (liberation 36). -- which first IOks poisonous, later becomes nectar like,
which is born out of a pure intellect of spirituality, such comfort is ToleStrong. (T 37).
That experience which is born out of the Union of seen sual organs, which initially tastes like
nectar, but later turn out to be poisonous, such comfort is the KingThrust. (T 38).
That experience which from the beginning to the end produces attachment, temptation, slEp, laxity,
danger and inalertness, such comfort is the IgnoDorma (T 39).
There is not a single organism on this Earth, in the Heaven and among the lower Gods, which has
separated itself from the inherent ThrE Qualities. (liberation 40).
Oh Schorcher of foes! All the duties and Actions of the Priests, Warriors, Merchants, the Fourth
Caste, have all been apportioned and assigned as per the inherent qualities. (liberation 41).
<Comment: This is a ridiculous and monstrous prescriptions. How actions, duties and qualities
can be attributed, divided and assigned to castes! Who divided them! Krishna? The Priests? The
Warriors?)</em>
Control of internal senses, Control of the external senses, penance, internal and external hygiene,
endurance, simplicity, knowledge, awareness, faith (in scriptures and God) are the qualities inherent
to the Priests. (liberation 42).
Valor, vigor, courage, efficiency and effectiveness, not flEing from the battle field, charity, desire to
rule the world are all the inherent duties and Actions of a Warrior. (liberation 43).
Agriculture, cow-rearing, trade,
are the inherent functions of a Trader-caste-born person. Service is the inherent function of a
Fourth-Caste born. (liberation 44).
Those who perform their duties and actions will be entitled to fulfilment of knowledge. I shall
explain you how. (liberation 45).
The person who performs his duties will be worshipping that Supreme God from which all the
Creatures have emerged and who is pervading throughout the Universe and attaining fulfilment.
(Doing one's own duty is the worship). (liberation 46).
A prescribed duty and Action.defectively performed is better than a well discharged function which
is allotted to others. A person who does his duty and action inherent to his nature will not get sin.
(liberation 47).
Oh Son of Kumti! Natural duties and functions, though faulty, should not be abandoned. All duties
and Actions are covered by defects and lapses, just as fire is covered by smoke. (liberation 48).
Unattached intellectual, regulated intellectual, conquerer of desires - because of relinquishing
results of actions, attains the State of Relinquishment (a fulfilled monk-hOd). (liberation 49).
Oh Son of Kumti! Now listen from me how a person who has accomplished the "State of
Relinquished Action" attains the Supreme Spirit and what is the ultimate State for the "Knowledge".
(liberation 50).
Equipped with a clean and pure intellect, controlled by courage, having relinquished interest in
objects like sound, having abandoned love and hate (liberation 51);
Living in recluse, eating less, controlling mind, spEch and actions, always engaged in meditation
and contemplation, earns the "State of Renunciation". (liberation 52).
The person who sheds Egot and Pride, use of physical fore, flamboyance, lust, anger, tendency to
expect and receive money and things from others, the seen se of "MY (possession) will be entitled
to the experience of the Supreme Spirit. (liberation 53).
The one who has experienced the Supreme Spirit, has a serene soul, does not regret or desire for
things, views all the Creatures with equanimity, gets devotion to me and ultimately the salvation.
(liberation 54).
The one who understands me, my true philosophical spirit, will later enters me. (liberation 55).
The person who is solely devoted to me does the daily chores and duties, by my grace, attains the
eternal infinite Indestructible State. (liberation 56).
Performing all duties and actions surrendered in my favour, practising the Union of Intellect with
the Supreme Spirit, be filled with Me. (liberation 57).
If your intellect is filled with me, by my grace, you will overcome all difficulties. If you ignore my
teachings out of ego and pride, you will perish. (liberation 58).
If you think out of ego and pride, not to fight the war, remember that all such ideas of yours will be
futile. This is because, by your very inherent nature you are bound to fight. (liberation 59).
Oh Son of Kumti! Those duties and actions which you are hesitating to perform owing to temptation and delusion, you will execute all such functions, against your will, being bound by your inherent nature and be motivated to do. (liberation 60).

Oh Arjuna! The Lord sits in the seat of hearts of all the Creatures and by his magical spell make them revolve like the parts of a machine. (liberation 61).

Oh person of Bharata clan! Take refuge in that God! By his grace get ultimate peace, and eternal presence at his place. (liberation 62).

Thus, I have taught you the supreme and extremely secret knowledge. Contemplate over this carefully and do as you like. (liberation 63).

Again listen to my advice which is the utmost secret, the greatest and the best. You are my dearest. Hence I gave you this beneficial discourse. (liberation 64).

Be a person with mind filled with Me. Be my devotee. Be my worshipper. Salute me. By doing so, you will get me. I am solemnly teaching you this truth, only because you are dear to me. (liberation 65).

Leave all duties, actions and functions. Take refuge only in me. I shall deliver you from all sins. Do not grieve. (liberation 66).

You should not at any time, teach this (Gita) to a person who is not an ascetic, who is not my devotee, who does not serve me, and the person who always hates me. (liberation 67).

The person who teaches this great secret (Gita), to my devotees, will become my devotee, will become my greater devotee and ultimately attain Me. There is no doubt about this. (liberation 68).

There is no body who is dearer to me than the Preceptor of this Gita. In future also, there will be nobody more dearer, on this Earth. (liberation 69).

Whoever studies this conversation of the righteousness, will be performing a Sacrifice of Knowledge and he will worship me through it. (liberation 70).

If a sincere and envy-free person listens to this, he will be delivered (of sins) and will attain worlds of the Virtuous. (liberation 71).

Oh Son of Prutha! Have you heard this (Gita) with a mind of utmost concentration? Oh Conquerer of Wealth! Has your temptation born from temptation is gone? (liberation 72).

Arjuna said: By your grace, all my temptation is gone. I got back the memory of my own real form. Now, I stand with all my doubts cleared. I shall do as per your words. (liberation 73).

sanjaya said (to dhritarAshTra):
This is the wonderful and hair-raising conversation between Krishna and Arjuna, heard by me. (liberation 74).

By the grace of VyAsa, I heard this extremely secret "Union" from the "Lord of the Union--Krishna" when he himself was teaching Arjuna. (liberation 75).

Oh King! I again and again recall and derive pleasure by recalling this wonderful and virtuous conversation between KESava (Krishna) and Arjuna. (liberation 76).

Oh King! By recalling again and again the divine and wonderful form of Hari (Krishna), I derive great amazement and ecstatic again and again. (liberation 77).

Wherever there is the Lord of the Union Krishna,
Wherever there is the Bow-wielding Arjuna,
there will be wealth and victory.
To my mind this is absolutely certain. (liberation 78).